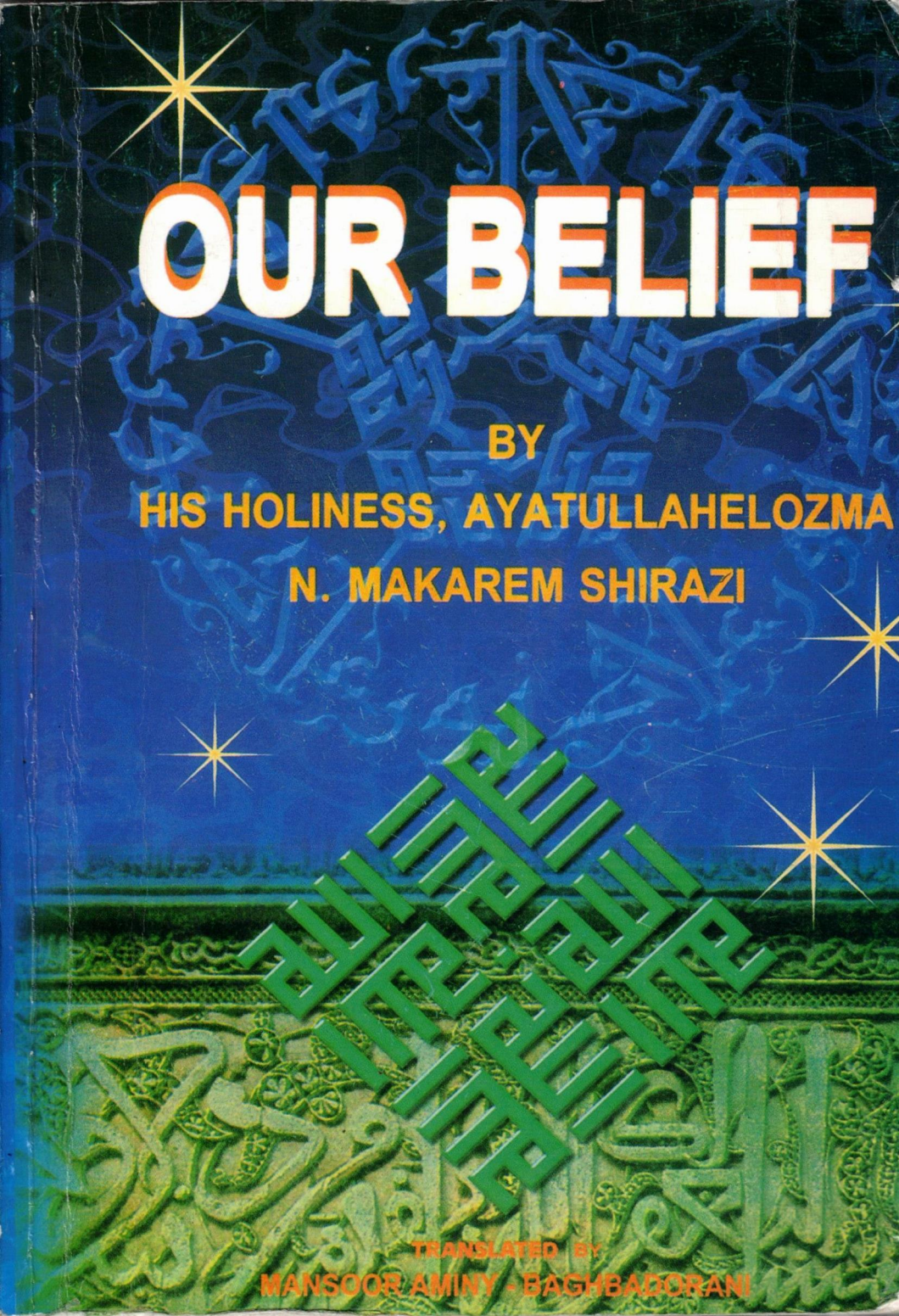




OUR BELIEF

BY

HIS HOLINESS, AYATULLAHELOZMA

N. MAKAREM SHIRAZI

TRANSLATED BY
MANSOOR AMINY - BAGHBADORANI

Our Belief

Name of the Book

Our Belief

Author

n. Makarem shirazi

Translated By

Mansoor Aminy

Our Belief

A brief description of Islam, as the

Shiite Believe

By:

His Holiness, Ayatullah N. Makarem Shirazi

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Mansoor Aminy - Baghbadorani

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Preface

1. In our era we witness a great deal of changes that are caused by Islam, which is the greatest of the Divine Religions. It has obtained a new birth. Muslims have wakened up and are returning to their origin. They are now seeking to remove their difficulties through the Islamic commandments, for not finding the solutions elsewhere.

As for the reason for the changes, one needs to discuss it separately. It is now important to know that the traces of the great changes are seen throughout the Islamic world, and also in the Non-Islamic countries! Now the world wants to know what Islam says. And what a new message for the people may it have? In such a critical condition, it is our duty to present Islam as what it really is, and without any embellishment; by a clear cut and plain language; in order to be understood by all, and to quench the thirst of those who need to know more about the religion. We should speak it ourselves, and not to let anybody else to speak for us, or to decide for us.

2. It can not be denied that, Islam Too, like the other important religions consists of different sects. Each sect, has its own peculiarities, and yet, the differences are not such as to prevent cooperations and joint ventures among the groups. On the contrary, they may protect themselves through such mutual aids and co-operations, and stand firmly against the storms that are blown from West and East, preventing their enemies to do their tricks, and

accomplish their purposes.

To develop such a mutual understanding and co-operation needs to follow especial orders, the most important of which is that; different sects should know each other well, so as to remove suspicions and clean the path for collective actions.

The best way for the sects to know each other, is to know the root and branches of their faith, and to obtain the knowledge by first hand, and from the well versed and the learned that are known and accepted by all among the sects. If we take our knowledge about a sect from him who is not aware enough; or from him who is an enemy, love and hatred will prevent truthful understanding.

3. Owing to the two above mentioned points, we have decided to summarize the Islamic principles and commandments with our stress on some especiality of the Shiite Sect; to provide writing with the following qualifications:

- A. That it may consist of a concise of the whole; so as to make the readers free of want of reading voluminous books.
- B. That the discussions be clear cut, and void of difficult technical words used by the experts without diminishing the main subjects.
- C. That our main object is to mention the beliefs but not to ignore giving reasons if necessary.

Our proofs are taken from the holy book, traditions and wisdom.

- D. That the book may be free of concealments, flatterous

courtesies and pre-judgements.

E. That modesty and the rules of etiquette are observed in relation to all religions and sects.

This pamphlet was written during my pilgrimage to Mecca, in which the spirit has more purity and pleasantness. It was discussed in several meetings with the scholars and learned, and after much investigation it was finalized for publication.

We hope to reach the goals mentioned above and have it a saving in the resurrection day.

“Our Lord! We have heard the call of one calling us to faith;”
“Believe you in the lord” and we have believed.
Our lord! Forgive us our sins. Blot out from us our iniquities, and take to you our souls in the company of the righteous.¹

Qum: Ameerul Momineen School

N. Makarem Shirazi

¹ The Holy Quran, Surah 3, Verse 193.

Chapter One

Theism and Monotheism

1. The Omnipotent Existence

We Believe that the Almighty, and omnipotent God exists as the Creator and Ruler of the universe; and that the traces and signs of His greatness, knowledge, and power is apparent through the different aspects of any thing that exists; i.e. in human, animals, vegetations as well as in the planets of the skies and the higher worlds.

We believe that the more we think over and study the secrets of all being things, the more we shall get to know of God's greatness, and the extent of his unlimited knowledge, and power.

The progress of scientific reaserches will open new doors, extending the dimensions of our thoughts, which serves to increase our love for Him, and to take us closer to His sacred essence. The approach will draw us to the immense light of God's glorious beauty. We do read in the Holy Quran:

“On the earth are signs for those of assured faith; as also in your own selves. Will you not then see?”¹

“Behold! In the creation of the heavens and earth,

¹ The Holy Quran, Surah 51, Verse 20-21.

and the alternation of night and day - there are indeed signs for men of understanding.

Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, who contemplate the wonders of creation in the heavens and the earth; (with that thought they say: "Our Lord! Not for naught have thou created all this! Glory to thee, give us salvation from the penalty of the fire.")¹

2. The Attributes of His Glory & Beauty

We believe that His essence is void of any defect, clean of deficiencies, and adorned with all perfection that may exist. He is mere perfection, or in other word: any perfection and beauty that may ever exist, has its source in His Holy Essence.

"Allah is He besides whom there is no other god. The Sovereign, the Holy One, the source of peace, the keeper of faith, the gaurdian of safty, (the protector) and the exalted in might, the irresistible, the supreme. Glory to Allah who is above the partners that they attribute to him.

He is Allah the creator, the originator, the Bestower of forms. To Him belong the most beautiful names. Whatever is in the heavens and on the earth give glory to Him, He is Almighty, the

¹ The Holy Quran, Surah 3, Verse 190-191.

Wise one.”¹

3. The Infinite Essence of God

We believe that He is an infinite existence in all respects, such as knowledge, power, everlasting and pre-existence. Therefore He will not be contained in time and space, while He is in everywhere and at any time, for being above space / time.

“It is He who is Allah in heavens and Allah on earth, and He is full of wisdom and knowledge.”²

“And He is with you where ever you may be, and Allah sees all that you do.”³

Yes, He is nearer to us than ourselves. He is through our soul, and He is everywhere, and in the meanwhile, He has not a certain place:

“It was we who created man, and We know the promptings of his soul.... For We are nearer to him than his jugular vein.”⁴

“He is the first and the last, the visible and the invisible, and He has full knowledge of all things.”⁵

¹ The Holy Quran, Surah 59, Verse 23-24.

² The Holy Quran, Surah 43, Verse 84.

³ The Holy Quran, Surah 57, Verse 4.

⁴ The Holy Quran, Surah 50, Verse 16.

⁵ The Holy Quran, Surah 85, Verse 15.

Therefore if we read in Quran that: 'He is the owner of Arsh' (which means either throne or empyrean) or '**He sat upon His throne**'; or '**His throne does extend over the heaven and earth**'; none of these verses mean that He may have a certain place (these are all metaphors). These are to express His sovereignty over every thing and every place. If we consider Him to have a certain place, we have limited Him by giving Him the attributes of His creatures, while we know that: '**nothing is like Him**'.¹ '**And: there is none equal to Him!**'²

4. God has no Material Body and no Eye can ever see Him

We believe that God can never be seen by the physical eyes; because the object of seeing by the eyes is a material body that has to have place, colour, form and direction. These are all the qualifications of the creatures, and not that of the creator. God is really far from that. Therefore the belief that one may physically see God is a sort of polytheism, and going astray in this field.

"No vision can grasp Him, but He grasps all visions."³

This is why when the Israelites objected, asking Moses to let them see God: he took them to the Mount Sinai, and as mentioned in Holy Quran:

¹ The Holy Quran, Surah 42, Verse 11.

² The Holy Quran, Surah 112, Verse 4.

³ The Holy Quran, Surah 6, Verse 103.

“And when Moses came to a place appointed by us, (on the Mount Sinai) his lord addressed him; and Moses said: “O my Lord! Show thyself to me: (let me see you) that I may look upon You!” Allah said: “By no means can you see me; but look upon the mountain, if it abides in its place, then you may see me.”

When his Lord manifested His glory ON the mountain it turned into dust, and Moses fell down into a swoon. When he recovered his senses, he said: “Glory be to thee! To thee I return and I am the first one to believe in you.”¹

And by such incidents it was proved that God can never be seen.

We believe that our Islamic traditions denoting the observance of God, aim at seeing Him by the mind and by the heart, and not by the sense of vision of the eyes at all. In one of his sermons collected in the famous book: Nahjul Balagha, Imam Ali says: *“Eyes can not see Him, but He can be seen by the realities of faith”.*

We believe that the attributes of the creatures, such as: place, direction, material body, and physical observance should not be ascribed to God. If done so, it shall lead to polytheism, and remoteness from the true knowledge of Him, who is above all, and nothing is similar to Him.

¹ The Holy Quran, Surah 7, Verse 143.

5. Monotheism is the very Soul of all the Islamic Commandments

We believe that one of the most important subjects of the knowledge of God is the Monotheism, i.e the belief that there is but one God. As a matter of fact Monotheism (Tawhid) is not only a principle of the religion, but the most important of the tenets. It is the very soul and the base of all the Islamic ideas and beliefs. We can say that the roots, as well as the branches of Islam take their forms in the monotheism.

The Unity and Oneness is a general topic of conversation everywhere and in every field: Unity of God's Essence, Unity of His attributes, and actions. In other word also the unity of prophets and their teachings, the unity of the Law, Qiblah, and the books. And after all, the unity of Muslims through their brotherhood and the unity of the resurrection day. From this point of view the Holy Quran declares polytheism as an unforgiveable sin:

“Allah does not forgive those who set up partners with Him, but He may forgive any sin less than that, of whom he wills.

He that sets up co-sharers with Allah is guilty of a SIN which is most heinous indeed.”¹

“It has already been revealed to you as it was revealed to those before you that:”² If you join

¹ The Holy Quran, Surah 4, Verse 48.

² The Holy Quran, Surah 39, Verse 65.

gods with Allah, your deeds shall be fruitless, and you surely will be one of those who loose. (All-spiritual goodnesses)

6. The branches of Monotheism

We believe that Monotheism. (Tawhid) has many branches among which four are the most important ones:

A. The Unity of Essence

By that we mean: His absolute Holy Essence is one, indivisible, and no one is similar or like unto him.

B. The Unity of His Attributes

By that we mean: knowledge, power, Eternality (Everlasting and Pre-Existence) and all other qualities and attributes of Him are in His Essence and are exactly the very self of His Essence. This is contrary to His creatures whose qualities are different to that of their bodies, and from each other too. This is a critical point and is to be thought upon with minute care.

C. The Unity of His Action (Act)

By that we mean that any action, movement, or effect, throughout the existence, have their causes in His will. In other word every thing depends on Him.

“Allah is the creator of all things and He is the Gaurdian and Disposer of all affairs.”¹

¹ The Holy Quran, Surah 39, Verse 62.

“To Him belong the keys of the heavens and the earth. He enlarges and restricts the sustenance to whom He wills, for He knows all things well.”¹

Yes! In the world, nothing is effective but Allah. But this does not mean that we are forced in all respects, and all that happens is inevitable; on the contrary, we all have free will in our decisions.

“We showed man the way: whether he be grateful or ungrateful.”²

“Man can have nothing except that which he strives for, and the results of his striving will soon be seen.”³

Such verses in the holy Quran, will clearly show that man has free will, and that we may refer man's deeds and acts to God without any reduction in his responsibilities for what he does.

God wills that we do what we do, in freedom and by free will, so that He may examine us and lead us for ward in the way of perfection, which could be attained through free will and serving the Lord.

Any thing done by force majeure is neither a sign of good nor bad. Had we not free will, the missions of the prophets would be futile, and the holy books sent down could mean nothing, and the reward and punishments of the doomsday would be unjust. These are what we understand from the teachings of our Imams,

¹ The Holy Quran, Surah 42, Verse 12.

² The Holy Quran, Surah 76, Verse 3.

³ The Holy Quran, Surah 53, Verse 39.

for they say: "It is neither Free Will, nor Force Majeure, but something medium and in-between."

D. The Unity of Worship

By that we mean; God is the only Being that deserves, and is worthy of being worshipped. No one is to be worshipped but Allah. This branch of Monotheism is one of the most important one among the other branches. The prophets have all laid great stress on the unity of worship.

"They are enjoined to worship none but Allah, offering Him sincere devotion, being true in faith, and attend to their prayer, and to pay the alm taxes. (TITHS)

That is the religion: right and straight."¹

To pass over the road to perfection, one has to go deeper in monotheism, and to withdraw his affections from everything and all, but Allah, his Merciful Lord. He has to seek Him and look for Him everywhere and think of nothing but Allah. Whatever keeps man busy other than Allah, it is an idol for him.

We believe that the branches of monotheism are not restricted to the four as mentioned above. We also know other branches of less importance and yet very important: such as the Unity of Ownership:

"Know you not that to Allah alone belongs the

¹ The Holy Quran, Surah 98, Verse 5.

dominion of the heavens and the earth?”¹

and also such as the Unity of Sovereignty, that only God has the supreme power and authority over all, and upon every thing.

“If any one does not judge by what Allah has revealed, then they are the unbelievers.”

7. The Miracles

We believe that the unity of acts put the emphasis upon this fact that: the great miracles that were performed by the prophets were all with the permission of Allah as we read in the Book about the miracles of Jesus Christ:

“And remember when Allah said to Jesus; O, Jesus the son of Mary! Recount my favours to you and your mother. I strengthened you with the Holy Spirit, So that you spoke to the people in childhood and in maturity. I taught you the book and wisdom, the law and the Gospel. And when you made out of clay the figure of a bird and by my permission you breathed into it and it became a (real) bird! And with my permission you healed the borned blinds and lepers. You raised the dead by my leave. I restrained the children of Israel from (harming) you when you showed them the clear signs and the unbelievers among them

¹ The Holy Quran, Surah 5, Verse 43.

said:” “This is nothing but evident magic.”¹

When Soloman decided to have the throne of Bilqis transported to his court, so as to alter it to a basis of faith and religion of unity, a large powerful Jinn, and one of his ministers volunteered to bring the throne thus:

“One who had knowledge of the book said:” “I will bring it to you in a twinkle of an eye!”

Then when Soloman saw the throne placed in front of him, he said: This is by the Grace of My Lord, so as to test me if I am grateful or not.

And he who thanks; thanks for the benefit of his own soul, and my Lord is free of all needs.”²

8. The Angels

We believe in the Angels of God who are assigned to perform different duties.

Some of them were to take God’s Divine Guidances through inspiration to the prophets and apostles.

A group of the angels register the acts of men and women. Some of them take out the souls at the time of death. A group, help the believers who are steadfast to their principles, some help the believers in the sacred battles. Another group’s duty is to punish those who transgress the bounds of decency. They do, all that

¹ The Holy Quran, Surah 5, Verse 113.

² The Holy Quran, Surah 27, Verse 42.

they do with the permission of God; and in His charge, and these fulfilments are not contradictory with the belief of Monotheism, and the unity of acts. This also proves that the intercession of the prophets and saints on behalf of the guilty people is in accordance with Monotheism, for it is done by the leave of the Lord God.

“No intercessor can plead with the Lord, except after His Permission (has been obtained).”¹

We shall give more details about this in our discussion on the prophethood.

9. Worship no one but Allah

We believe that no one is to be worshipped but the Lord God. If any one worships any other than Him, he is surely a polytheist. The missions of all the prophets were turning around the center of the unity of worship. This is frequently mentioned in the Quran and all the scriptures. It's remarkable that We Muslims have to repeat in our daily prayers as a slogan that:

“You alone we worship, and only Your aid We seek.”²

It is evident that the belief in the prophets' intercession which is found in Quran is not a sort of worshipping of the prophets or saints. Also, to ask a prophet or saint for a help in solving our problems, is neither worshipping them, nor is it contrary to the

¹ The Holy Quran, Surah 10, Verse 3.

² The Holy Quran, Surah 1, Verse 5.

unity of acts, the detail of which is given in the chapter on the prophethood.

10. No one can ever know the depths of his substance

We believe that although the manifestations of His Essence is found everywhere and in everything; His substance is not known to any one! That is; no one can ever know the innermost depths of His substance. This is because whatever His substance might be is an infinite being in all aspects and without limits of any kind; just as we are limited in contrast to HIM. On this basis no one can ever know what HIS substance really is!

“Behold! It is He that encompasses all things.”¹

“And Allah surrounds them from behind.”²

How long would you boast of the wisdom of yours, this road can not be travelled by thought:

You could reach the innermost depth of His substance, if a straw could reach the bottom of an ocean.

A tradition is narrated from the Messenger of God: *“My Lord! We didn’t worship as you deserved; and we couldn’t know you as we should have.”* Of course this tradition (Hadis) doesn’t mean that if we cannot know Him thoroughly; we cannot know Him partially too: or in the limitless knowledge of HIM We should suffice by

¹ The Holy Quran, Surah 41, Verse 54.

² The Holy Quran, Surah 85, Verse 20.

learning some words, the meaning of which we cannot go through. This is because the Holy Quran and all the Gospels and scriptures are sent to man to help him to know God better and more. These are other instances of this matter too: As an example we do not know what our soul really is and yet we are sure that it exists and we can observe its effects and signs.

A tradition (hadis) is narrated from Imam Baqer as follows:

“Any thing that you may think of is not the Lord who is the creator, but it is rather a creature created by your thoughts, and conjectures – some creatures just like yourselves, and God is greater than all.”¹ Imam Ali has also said: *“God has not given to the wisdom, the knowledge of His Essence or Attributes, and yet HE has not left the wisdom unaware of Him.”*

11. Neither Suspensioin, Nor Comparison

We believe that, as it is not right to suspend our attempts to achieve knowledge of Him and His Attributes, it's also wrong to wander in the fields of comparison, and seeing Him some how like one of His creatures, that both the ways lead to extremes.

¹ Behaarul Anwaar, vol. 66, p. 29; Gorarul Hekam.

Chapter Two

The Prophetic Mission of the Prophets

12. The Philosophy of the Prophethood

We believe that God has sent a long line of prophets and apostles for the guidance of mankind towards salvation and perfection. If not so; the creation would fail to serve the creator's purpose, and man would be drowned in the whirlpool of aberrations.

(We sent the Apostles) Who gave glad “tidings as well as warning; so that mankind, after the coming of the apostles, may have no plea against Allah, the exalted in Power the Wise.”¹

We believe that among all the prophets there are five Archprophets, who are the most prominent ones, who have had Law, Divine book and new religions. The first was Noah, the second was Abraham. Then came Moses, The fourth of them was Jesus Christ; and the last of all was Mohammad.

“And remember when We made a covenant with you, as we did with the other prophets: with Noah and Abraham, with Moses and Jesus the son of Mary. We took from them a solemn covenant, so that Allah might question the truthful about their

¹ The Holy Quran, Surah 4, Verse 165.

truthfulness. Allah has prepared for the unbelievers a grievous punishment.”¹

“Bear up them with patience as did the Archprophets before you, and be in no haste about the unbelievers.”²

We believe that the holy prophet Mohammad closed the long line of Apostles, and he is the Last of the prophets, His Islamic law will cover all the mankind, and will remain until the end of the world. That is to say: the nature of his doctrine and Islamic commandments is so becoming, that will satisfy all the needs of man up to the end. And that if any one claims to be a prophet after him, it is a false claim.

“Mohammad is not the father of any of you men, but he is the apostle of Allah, and the seal of the Prophets. Allah has full knowledge of all things.”³

13. The symbiosis between the followers of Divine Religions

Although we believe that, Islam is at present the only official religion accepted by God, it doesn't mean that there cannot be a symbiosis between the followers of Divine Religions, whether they live in the Islamic countries or elsewhere. This has an exception of those non-Muslims who are combatants against

¹ The Holy Quran, Surah 33, Verse 7.

² The Holy Quran, Surah 46, Verse 35.

³ The Holy Quran, Surah 33, Verse 40.

Islam and Muslims.

“Allah for bids you not, to be kind and equitable to those who have neither made war on your religion, nor driven you out from your homes. Allah loves the equitable.”¹

We believe that we can make known the truthfulness of Islam to man, by logical and fair discussions, Islam is so logically attractive, that if it be presented clear and pure, many will be attracted to it, particularly now a days, that we see so many eager ears ready to listen. This is why we believe that we need not to impose our religion on people by force.

“There is no compulsion in religion. Truth is cleared out from error. Whoever rejects evil and believes in Allah, has grasped the most trustworthy hand hold that never breaks. Allah hears and knows all things.”²

We believe that if the Muslims do what their religion tells them to do, their deeds are enough to present and spread Islam, and no force or complusion is needed for that.

14. The Prophets are innocent for life

We believe that all the prophets are innocent throughout their lives. This means that by the Grace of God they are always guiltless, before and after their prophetic mission. If not so;

¹ The Holy Quran, Surah 60, Verse 8.

² The Holy Quran, Surah 2, Verse 256.

people would lose their confidence on them, and would not know them good mediators to act between them and God.

If in Quran, guilts are ascribed to them, it is only: "Preferring the better over the best." In other word, they may choose one of the two which is less good and not that which is bad. Some times a good work of a good believer might be a sin for the nearest to God: and every one is expected to do what is becoming to Him.

15. They are God's Obedient Servants

We believe that it has been the greatest honour of the prophets to be the obedient servants of God. This is why we repeat in our daily prayers the following phrase: "I testify that Mohammad is the servant of God; and His Messenger too."

We believe that none of the prophets have claimed to be a god.

"It is impossible that a man to whom is given the Scriptures, Wisdom, and Prophethood; should say to people: "Worship me instead of God."

On the contrary he would say:

"Be you all devoted servants of God, who is truly the cherisher of all, for you have studied and taught the scriptures."¹

And that Jesus Christ has never asked people to worship him.

"Christ does not disdain to serve and worship Allah; nor do the nearest angels feel contempt to

¹ The Holy Quran, Surah 3, Verse 34.

do that. Those who disdain His worship and who are arrogant will be gathered together in front of Him (to answer).”¹

The histories written to day show that among the early Christians in the first century (A.D.), the Trinity did not exist at all. It appeared later.

16. Miracles and the Knowledge of the Unseen

Being the servant of God doesn't prevent the prophet to know the unseen, or the future and the past by the leave of God.

‘God alone knows the Unseen, nor does He make anyone aware of His Mysteries, except an apostle whom He has chosen.’²

We know that one of the miracles performed by Jesus was to inform people of some of the mysterious affairs.

“... And Jesus said I declare to you what you eat and what you store in your houses...”³

Mohammad the prophet of Islam too, declared many secrets by the way of God's inspiration.

“That is of the unseen reports which we reveal by inspiration unto you.”⁴

¹ The Holy Quran, Surah 4, Verse 172.

² The Holy Quran, Surah 72, Verse 26-27.

³ The Holy Quran, Surah 3, Verse 49.

⁴ The Holy Quran, Surah 12, Verse 102.

So the prophets may inform of the unseen through the inspiration of God. It is in Quran that the prophet says:

“I tell you not that, with me are the treasure of Allah; nor do I know what is hidden, (The Unseen) nor do I tell you that I am an angel. Only follow that which is revealed to me.”¹

This, of course, refers to the substantial knowledge, and not the knowledge obtained by Divine teachings to the prophets.

We believe that these reverend prophets have performed miracles and super natural acts by the leave of God; and because we believe their miracles to be with the permission of God, we don't consider that a sort of polytheism. According to the Holy Quran; Jesus Christ raised the dead to life again, but by the leave of God, and healed the incurable diseases:

“By Allah's leave”, said Jesus; “I shall give sight to the blind, and heal the lepers, and I raise the dead to life, (with the permission of God.)”²

17. The Intercession of the Prophets

We believe that all the prophets, particularly our prophet, are in a position to intercede with God on behalf of a certain group of sinners. This intercession must be, and is by the leave of God.

“No intercessor can plead with Him, except after

¹ The Holy Quran, Surah 6, Verse 50.

² The Holy Quran, Surah 3, Verse 49.

His leave.”¹

“Who is there to intercede in His presence, except with His permission.”²

If in some of the Quranic verses we see that intercession is rejected: it refers to the absolute intercession, and not that which is by God's leave:

“O, Believers! Bestow in alms a part of that which we have given you, before that day arrives in which there shall be neither trading, nor friendship, and nor intercession.”³

Here the independent intercession is meant which is not by the leave of God. We have always repeated that some of Quranic verses describe some other.

We believe that the intercession is a good means for training and turning the sinners to the right path. It enjoins virtue and sanctity, and inspires hope in these who deserve it. It also is a notice to the sinners: not to ruin the bridges behind themselves, and live a little way of return to their Merciful Lord.

18. The Question of Resorting

We believe that resorting too, is similar to the intercession, which permits those who have problems and difficulties to resort to the

¹ The Holy Quran, Surah 10, Verse 3.

² The Holy Quran, Surah 2, Verse 255.

³ The Holy Quran, Surah 2, Verse 254.

prophets and saints for a help; so that they may pray to God asking Him to solve the problems of the resorteers:

“When they oppressed themselves, would they have come to you (i.e Mohammad) to ask Allah’s forgiveness for them, they surely would have found Allah an acceptor of their repentance and the Most Merciful.”¹

In the story of Joseph the dreamer, found in the Holy Quran, when his brothers felt regret and repented, they resorted to their father (Jacob) to ask God to forgive them their sins. The old father agreed with their request, and promised to ask for their alvation in due time. In this respect the Holy Book has:

“They said: “O, our father! Ask forgiveness for our sins, for we were really at fault.”

He said: “Soon I shall ask my Lord to forgive you all, for He is indeed often-forgiving and Merciful”²

Of course one should not transgress the logical bounds by thinking that the prophets could do as they liked without the permission of God. One should not try to change a case of resorting or interceding into a case of worshipping the prophets and the saints which is then mere Polytheism. They substantially can do nothing unless God permits them to do it.

“Say: “I have no power over any good or bad to myself, except by the will of Allah.

¹ The Holy Quran, Surah 4, Verse 64.

² The Holy Quran, Surah 12, Verse 97-98.

If I had the knowledge of the hidden, I would have availed myself of much goodness, and no harm would have touched me at all.

I am only a warner to all of you and a bringer of glad tiding to those who have faith.”¹

19. The principles of all the Prophet’s Missions are one

We believe that all the prophets pursued the same aim which is the prosperity of mankind, through faith in God and the resurrection, and by religious training. This is why we respect all the prophets. We learn from the Holy Quran:

“The Apostle (i.e Mohammad) believes in that which is revealed to him from his Lord and so do men of faith they all believe in Allah, His angels, His Books, and in all His Apostles. They say: “We make no distinction between any of the prophets. They also say: we hear (the Prophets) and we obey. Our Lord! We seek thy forgiveness, that to you end all the roads.”²

By the elapse of time, man was prepared to have newer and better training. The religions too, gradually turned deeper and deeper, till at last Islam was revealed with that perfection needed to cover all purposes and all times.

¹ The Holy Quran, Surah 7, Verse 188.

² The Holy Quran, Surah 2, Verse 285.

“The unbelievers at this day have all abandoned to despair of vanquishing your religion. Have no fear of them, and only fear me.

This day I have perfected your religion for you, and have completed my favour to you, and have chosen for you, Islam to be your religion.”¹

20. Reports of the Former Prophets

We believe that many of the former prophets have informed their followers of the coming of the next one. For instance, Moses and Jesus have given a clear account of the mission of the last of the prophets, Mohammad.

“Those who follow the Apostle the unletered prophet whom they find mentioned in their own scripture in the Law and the Gospel. He commands them what is just and equitable, and forbids them what is evil....”²

This is why we read in the history that a little while before the coming of Mohammad, a group of Jews came and settled in MEDINA, waiting for the prophet they expected to appear, as it was foretold in their scripture.³

When the prophets came, some of them accepted his doctrine and converted to faithful believers, and some found their material

¹ The Holy Quran, Surah 5, Verse 3.

² The Holy Quran, Surah 7, Verse 157.

³ Deut. 18:15, John 14: 16-25, John 15:26, John 16:7.

benefits and political positions endangered and rejected the invitation to Islam.

21. The Prophets and their reforms in all aspects of Human Life

We believe that the Divine Religions sent through the Apostles particularly Islam not only improves the social life of the individuals, or heeds the moral and ethics of people. It also covers all the different aspects of the human life. Even the roots of some necessary sciences are taken from them.

We believe that one of the main objects of the Divine leaders and Apostles, is to achieve complete social justice:

“We sent our Apostles with clear signs, and sent down with them the Book and the scale (of right & wrong) that man might do justice.”¹

22. Racial and Tribal advantages rejected

We believe that all the prophets, especially our prophet Mohammad, admitted no Racial or Tribal advantages for any one. To them, all the races, nations languages, and color of skin, were of equalvalue and at the same rank:

“O Mankind! We have created you all, from a male and a female; and made you into nations and tribes so that you may know each other. The most honoured among you all, in the sight of Allah is

¹ The Holy Quran, Surah 57, Verse 25.

the most virtuous one. Allah is All Knowing, All Aware.¹

We have a famous tradition that Mohmmad was in Mena during the performance of the rites of pilgrimage (Haj). He made a speech for an audience while he was on his camel. He said:

“O People! Know that your God is only one; and all of you are the descendants of one father. No Arab has any superiority over a non Arab and vice versa; neither a black is better than that with a redskin, except for their piety. Do you all follow me?” “Yes we all understood,” said the audience. *“Then let those who are present,”* continued the Messenger of God: *“Convey that to those who are absent.”*

23. Islam and the Human Nature

We believe that Monotheism, belief in God, and the commandments of the Apostles, are all natural, and based upon the human instinct. The prophets have only watered and grown this fruitful seed.

“So set your face steadily in devotion to the true religion the natural pattern on which God Has made mankind.

(Let there be) No change in this natural pattern created by Allah. That’s the standard religion

¹ The Holy Quran, Surah 49, Verse 13.

which most people do not understand.”¹

This is why throughout the history; Man has had some sort of deity and Religioin. Even those nations, who bore the heavy pressures of anti religion policies and propagandas, have returned back towards their religion as soon as they obtained some freedom.

Of course it can not be denied, Man, for his low culture has often had his true religion mixed with superstitions, and the prophets main roles were to remove that and clean the mirror of the hearts.²

¹ The Holy Quran, Surah 30, Verse 30.

² Tafsir-e-Qurtubi, vol. 9, p. 61-62.

Chapter Three

Quran and the Holy Scriptures

24. The Philosophy of the Revelation of Divine Books

We believe that, for the guidance of man. God sent down several Divine Book, among which we may name: The Sohof, given to Noah; the law, given to Moses; the Gospel given to Jesus, and the Quran given to Mohammad.

Were these books not sent, human would have been led astray, falling afar off from the natural path of piety, ethics, and straight path of truth.

Such divine Books, like the clouds of mercy, have rained upon the plane of the hearts, bringing to fruit the seeds of knowledge, wisdom and virtues.

“The Apostle (Mohammad) believes in that which is revealed to him from his Lord, and so do man of faith they all believe in Allah, His angels, His books, and in all His apostles.

They say: “We make no distinction between any of the prophets.” They also say: “We hear the prophets and we obey.” Our Lord! We beg Your

forgiveness that to you ends all the road.”¹

Unfortunately through long elapse of time, many of the scriptures have been tampered with, and altered to some extent, by the interference of some ignorant and unauthorized people, resulting in the replacement of some wrong thoughts and immoral ideas. Among these an exception is the Glorious Quran, which has remained unaltered and exactly is the same as it was; and It has always been shining like the bright sun, throughout the ages and the nations, alighting the hearts

25. Quran is the Greatest of the Miracles of the Prophet

We believe that Quran is the greatest and the most important one, among the many miracles of Islam's prophet: Not only for its eloquency, fluency, vividness and expressiveness, but rather for other important aspects and wide dimentions of the book, about which broad descriptions have been given by the experts in their books.

We believe that no one can ever bring a book like Quran, even not a chapter compareable to it! This is because, Quran frequently asks the doubtful to do it if they can, and all who have endeavoured have failed!

“Say: “If the whole of mankind and Jinns gather together to make out a book like this Quran, they could not do it even if they back up each other

¹ The Holy Quran, Surah 2, Verse 285.

with help and support.”¹

“If you are in doubt of what we have revealed to our servant (Mohammad), then produce only one chapter compareable to this book; and call your witnesses or helpers to help you, if there are any besides Allah to assist you; if what you say be true. But if you fail to do so, and certainly you will fail, then fear the fire whose fuel is man and stones prepared for the unbelievers.”²

We believe that age will not make Quran old and out of fashion; but rather its miraculous points and views shall appear more and more clearly, and its greatness shall become more evident to the world.

We have a tradition narrated by Imam Ja’far Sadiq (a.s.) that: “God has not made Quran to answer a certain age or distinct group of people. It shall always remain fresh, New, and lively.”

26. Quran is not altered at all

We believe that this book the Quran which is now at the hands of the Muslims, is the exact and unaltered copy of that which was revealed to our prophet Mohammad nothing less and nothing more.

A group of trustworthy scribes chosen by the prophet himself took note of the revelations from the very beginning up to the end, and

¹ The Holy Quran, Surah 17, Verse 88.

² The Holy Quran, Surah 2, Verse 23-24.

Muslims had it a duty of must, to read and recite the verses by day and night. A large group of Muslims committed the book to memory and a group of them had it on the scrolls.

Those who had the book in their memory and those who could recite it for the others, had always had a very respectful position among the believer. Such customs and else, prevented the least amount of changes or any alteration to take place in the book.

Besides that, God Himself has promised and guaranteed to look after His book and keep it safe and secure until the end.

**“We have without doubt, sent down the Quran,
and We will assuredly guard it.”¹**

All the learned, and researcher of Islam, whether Shiite or Sunni, agree that the least alteration has not ever occurred in this Holy Book.

Some literate persons discuss some rare and obscure tradition (Hadis) that may mean that some changes have taken place, but the highest majority of those who have the knowledge of Islam, reject that, taking it false and the mistake of some unaware commentators.

Such improvidents who lack forethought, by such false ideas strike upon the validity of the most important Divine Book, in contrast to the belief of all the learned Muslims of different sects, which maintain that Quran is unaltered for the least word. These unwise friends, water the mills of the enemy through their ignorance, and bring into question the book which is sent by

¹ The Holy Quran, Surah 15, Verse 9.

Allah, and has been promised to be guarded by Allah.

If we carefully study the ways that the book was revealed to the prophet and collected by the chosen scribes, and how it was guarded, written, memorized and recited by so many firm and true believers, no doubt remains as to any alteration or the change of even an epsilon in the whole work.

On the other hand, of the imaginary or assumed Quran with some alteration, not ever a copy exists anywhere, or in any hand, so as to differ with the famous Holy Quran which all the Muslims hold as their Sacred Divine Book.

Today the Holy Quran is found in every house and in every library. Even those Qurans written several hundred years ago are kept in our museums and those in the non Islamic countries, and no one can find the least differences in all the existing Qurans throughout the wide world.

Today the roads to investigations are open to all, and anyone who doubts, may look for it himself and make sure that Quran has not been altered for the least.

“So announce glad tidings to My Servants to those who listen to My Precepts, and follow what is the best in them. Those are the ones that Allah has guided and those are endowed with understanding.”¹

To day, in our religious schools, the knowledge of Quran, is extensively taught and one of the most important of our lessons

¹ The Holy Quran, Surah 39, Verse 17-18.

in this field is the unchangeability of Quran

26. Quran and the Spiritual and Physical Needs of Human

We believe that whatever is needed in spiritual and physical dimensions of man is fundamentally found in Quran. All the governmental and political tenets, all the social principles, the bases of symbiosis, the fundamentals of war and peace, the elements of judgements and economics, and whatever is needed, can be traced in the book and taken out for use, so as to alight the space of human life:

“And We have sent down to you the Book, explaining all things, It is a Guide, a Mercy, and Glad tidings to Muslims.”¹

This is why **we believe** that Islam is not apart of politics and diplomacy. This belief makes the Muslims to rule over themselves so as to revive the precious Islamic values in their societies, leading towards justice and equity. A Muslim Must be just and fair to his enemy as he shows justice to friends:

“O believers! Stand up firmly to hold justice, and be as a witness to Allah, even against yourselves or your parents or your kins, and whether it be against rich or poor for God is preferable to all that follow not your lusts, lest you swerve. If you fail to do justice, verily Allah is aware of all that

¹ The Holy Quran, Surah 16, Verse 89.

you do.”¹

“O believers! Stand up firmly for the sake of Allah, and bear true witness, and let not the hatred for other men, turn you away from doing justice. Deal justly. Justice is nearer to piety. Have fear of Allah. He is aware of all that you do.”²

28. Recitation, Contemplation and Action

We believe that the recitation of Quran is the best of worship, because it inspires the reciter to think and to contemplate, by which actions may result. Quran addressing the prophet says:

“Keep vigil all the night (i.e stand in prayer) except for a few hour half the night, more or less; and with measured and.” rhythmic tone recite the Quran.”³

And addressing all the Muslims, Quran has:

“Read you the Quran as much as you can.”⁴

“Do they not contemplate the Quran, (so as to catch its meanings) or their hearts are locked

¹ The Holy Quran, Surah 4, Verse 135.

² The Holy Quran, Surah 5, Verse 8.

³ The Holy Quran, Surah 73, Verse 2-4.

⁴ The Holy Quran, Surah 73, Verse 24.

up?”¹

“And We have indeed made the Quran, easy to understand and remember. Then is there anyone who may receive admonition?”²

“And Quran is a book which We have revealed as a blessing: So follow it, and be righteous, so that you receive God’s Mercy.”³

Therefore those who read Quran, without any contemplation, and actoin, loose a lot for ignoring two main, important elements (thought and act) and grasping only one (reading).

29. The Deviating Discussions

We believe that some mysterious hands have always tried to deviate and swerve Muslims from contemplation and thought over the verses of Quran.

The Omayyad and Bani Abbas dynasties engaged the Muslims on void disputes, to answer the question whether Quran is old or new!? Is it created or is eternally old as God!? Such prolong controversies divided the united Muslims into rival groups altercating and fighting each other. To day we know that thousands of bloods have been shed upon such arguments about nonesense, and quarrels for nothing! While any one with a common sense can answer that easily: If by Quran, the paper

¹ The Holy Quran, Surah 47, Verse 24.

² The Holy Quran, Surah 54, Verse 17.

³ The Holy Quran, Surah 6, Verse 158.

and ink, the cover and the painting are meant, it is certainly created and is something new. On the other hand if by Quran the meaning is the aim, it is certainly among the knowledge of God, and as the God's Attributes are not apart of His substance, one may say that Quran is as old as God Himself.

But the inhuman, merciless gov ernors tried to keep Muslims busy on these useless subjects; and now adays too, we see that the same thing and similar affairs happen in Muslim societies, so as to keep them aside of contemplation and thought.

30. Rules and Regulations of Commentating Quran

We believe that the words of Quran should commonly be taken for their fundamental meanings and not for their connotations, with the exception of some, that clear reasons prove them to mean other ways. The verses in Quran should never be commentated on the basis of conjectures or self interests. As an instance when we read in Quran:

“And he who was blind in this world, will be blind in the hereafter (next world), and most astray from the path (of salvation).”¹

We are sure enough that blind in this verse does not mean, slightless. It rather means some one who has lost his sense of understanding and judgement, and not him who has lost his sense of vision. This is because there is many a blind one, who is virtuous and truthful, and on the contrary, there are many who

¹ The Holy Quran, Surah 17, Verse 72.

can see well with their eyes, but who are out of mind and their hearts are locked up and cannot use even their common sense! As another example we may consider the following verse about the enemies of Islam:

“The parable of those who reject faith is that of a man (i.e. the prophet) who calls an animal that can hear nothing except a shout or cry. Deaf, dumb and blind are they, and void of wisdom. (they understand nothing).”¹

It is evident that those heretics, who are addressed here, were not deaf, dumb or blind. We then may conclude that they were mentally such. Therefore when we read in Quran such verses that:

“The hands of God are widely out stretched.”²

Or

“O Noah! Construct the ark under our eyes.”³

We don't understand that God has physical hand or eye. We rather take hand to mean God's Power and the Eye to mean His Knowledge. This is because any material or matter consists of parts and needs time and space, as well as direction and is of course perishable. God the Almighty is far Greater and clear of having such attributes.

¹ The Holy Quran, Surah 2, Verse 171.

² The Holy Quran, Surah 5, Verse 67.

³ The Holy Quran, Surah 11, Verse 37.

We never take the fundamental meaning of such words as mentioned above which is not reasonable.

“We sent not any Apostle, except to teach in the language of his own people, in order to clear things for them.”¹

31. The danger of Self Commentaries

We believe that self commentary of Quran (i.e. to use one's own views and interests in comments) is a very dangerous programme in relation to Quran, and of course one of the few great sins. Through a tradition God says:

“He who commentates any words with his own views and self interest does not believe in Me!”

Evidently had he been a believer, he would not commentate the words of God to accord with his lusts and conjectures.

In many important books among which we may name Sahih Tirmizi, page 304: It is written that the prophet has said:

“He who commentates Quran by his lusts, and on the basis of self interest, or what he knows not, he should prepare himself to join the Fire of Hell.”

By self commentary we mean to describe or explain the Quranic verses by one's own point of view. Such a commentator is not a follower of Quran He rather tries to make Quran to follow his lusts and conjectures. If the Gates of self commentaries be kept open

¹ The Holy Quran, Surah 14, Verse 4.

to Quran, the sacred Book will lose importance and soon will be of no value among all, because every one could then seek to compare and conform his false ideas with Quran, as an evidence to prove.

Self commentary is also in contrast with the accepted rules and regulations of Arabic literature and linguistics, the likening of Quran's verses to one's fancies and conjectures will cause deviation and swerving in the straight path of the book.

Self commentary consists of several branches, among which, to confront these interests is one. To make it short, as the unreasonable grasp of the fundamental meaning of the words may lead to deviation from the truth, so is self commentary, and both ways will keep the believer far apart from the excellent commandments and blessed teaching of the Glorious Quran.

32. The Prophet's Methodical Way, (Sunnat) is taken from the Book of God (Quran)

We believe that no one should say the Book of God is enough for our guidance, ignoring the true traditions that we have received as to what the prophet said or how he behaved. For these traditions may serve to explain the realities, and clear the meanings of some of the more difficult verses in the Book to show us better the roots and branches of our religion.

This is because Quran has declared that the words, and the methodical ways (Sunnat) of the prophet should serve as an example for us; as that of the God's

"..... So take whatever the Apostles assigns to

you, and deny yourselves that which he withholds from you, and fear Allah, for Allah is strict in punishment.”¹

“It is not becoming to a believer, whether man or woman, when a matter has been decided by Allah and by His Apostle, to have any option. If anyone disobeys Allah and His Apostle he is on a clearly wrong path.”²

“He (i.e. Mohammad) does not speak out of his own fancy, His speech is none except that which is inspired to him from God. (i.e. what he says is none but inspired revelation).³

Those who are indifferent to the Sunnat of the prophet are in fact ignoring Quran and the inspired revelation. Of course whatever is related to the prophet must be clearly proved: That, it really is said by the prophet, and it is not forged.

We cannot easily accept whatever is ascribed to the prophet to be truly of Him!

Imam Ali in one of his speeches collected in the famous book named Nahjul Balaghah has said:

“So many lies were forged and ascribed to the prophet so much that one day he got up and said to an audience. ‘He who ascribes a lie to me should prepare himself to take his place in the Fire of

¹ The Holy Quran, Surah 59, Verse 7.

² The Holy Quran, Surah 33, Verse 36.

³ The Holy Quran, Surah 53, Verse 2-3.

Hell.'

"A similar tradition is also written in the famous book Sahih Bukhari, Vol. 1, page 38.

33. The Saint's (Imam) Methodecal Way (Sunnat)

We believe that the traditions and orders of the innocent Imams are all taken from the prophet, through their fathers, and are all to be obeyed. There is a famous tradition related by successive witnesses: *"I have left among you two heavy things to prevent you being misled: The Book of Allah and my nearest kins."*¹ On the other hand, whatever the saints have said, are narrations from the prophet: The prophet foresaw the future and to solve its problems, laid the key in the hands of his nearest kins, and The Book of Allah; and how can a true Muslim ignore such a firm and important Hadis!? If the above tradition was considered precisely, our present difficulties in faith, comments, and the disputes in jurisprudence, would not exist.

¹ Sahih Tirmizi, vol. 5, p. 662.

Chapter Four

Resurrection and the Life after Death

34. Without Resurrection, Life is Void

We believe that all men and women will be raised up in a certain day after death. They all will be judged, and those who are good and virtuous shall live in Paradise (The Garden of Bliss), and the sinners will join the fire in Hell

“Allah, there is no God but He. Of a surety He will gather you all together in the resurrection day about which there is no doubt, and whose word can be truer than Allah?”¹

“As for he who transgressed and chose this present life, his abode will be Hell Fire. And as for those who feared to stand before their Lord, and restrained their souls from lusts, (low desires) their abode will be Paradise.”²

We believe that this world is only a bridge that man should pass it over so as to join an eternall life; or in other word it may be a farm, to sow here and to harvest in hereafter or else it may be taken as a market here to provide for the next life to come.

¹ The Holy Quran, Surah 4, Verse 87.

² The Holy Quran, Surah 79, Verse 37-41.

About this life of ours, Imam Ali says:

“This world is a place of truth for him who confronts it with truthfulness. It is a house (means) for being free of want, for him who gathers provisions from it and stores for his next life. It is a place of awareness for him who takes advice from it. It is the mosque of the friends of God, a place of worship for the angels; where God’s inspirations are sent down, and a trade market for God’s friends.”

35. The Reasons for the Resurrection are Clear Enough

We believe that the reasons to prove the resurrection are very clear, because, it can easily be seen that this mortal life cannot be a reasonable object, and the final goal for such a creation; i.e. to come and live here for a short periode, living with immense hardships and difficulties, and then end to nothing or to some dusts! Is that what is meant by our complex creation?

“Do you think that we have created you for nothing, (in jest) and that you would not return to us?”¹

Secondly; in this world the evildoers are usually in one line with the beneficiaries and some times higher; a none equity which doesn't read with the great justice of God. So there must be somewhere or some how to distinct bad from good and false from truth.

¹ The Holy Quran, Surah 23, Verse 115.

“Do the evildoers think that they are equal in Our Sight, with the believer who do good works, so that their lives and deaths are alike? How bad they judge!”¹

Thirdly; the Infinite Mercy of God necessitates that His Mercy and Bounties come not to an end by man's death

“Say to whom belongs all that heavens and the earth contain? Say to Allah; He has inscribed Mercy for Himself and will gather you all on the day of resurrection. That day is sure to come. Those who have lost their own souls are those who will never have faith.”²

Quran addressing those who doubt about the resurrection asks: How do they doubt the Power of the Almighty to raise the dead? While they already have seen God's first creation, beginning to make them out of the soil:

“Were we weary with the first creation that they should be in confused doubt about a new creation?”³

“And he (the unbeliever) makes comparison for Us and forgets his own creation. He asks: ‘Who will give life to the rotten bones?’ say: ‘He who created them for the first time will give them life

¹ The Holy Quran, Surah 45, Verse 21.

² The Holy Quran, Surah 6, Verse 12.

³ The Holy Quran, Surah 50, Verse 15.

again; He has knowledge of every creature.”¹

Besides that; is the creation of man important in comparison with that of heavens and the earth? He who was able to create such a vast, and strange world, is He not able to raise the dead?

“Do they not see that Allah who created the heavens and the earth, and was not wearied by their creation can raise the dead to life? Yes, He Has Power to do everything.”²

36. Resurrection is Corporeal

We believe that not only the soul, but the soul and body of man both will be raised to life in resurrection. This is because whatever is done here is done by both the soul and the body; so the reward too should be given to both of them.

Most of the Quranic verses which refer to resurrection have put the stress on corporeal raise of the body as well as the soul.

In answer to the amazed questioner, who asked the prophet: who raises the dead? Quran answers: He who gave them their first creation can easily raise them once again.

“Does man think that we cannot assemble his bones once again? Yes! We are able to remould the very Tips of his fingers.”³

¹ The Holy Quran, Surah 36, Verse 78-79.

² The Holy Quran, Surah 46, Verse 33.

³ The Holy Quran, Surah 75, Verse 3-4.

Such verses also denote that the resurrection is corporeal too. There are also verses that report of getting out of our graves, proving the raise to be bodily.

37. The Strange World, after Death

We believe that whatever is going on after death, and in the Paradise & Hell, is far above what we see here!

“No one knows what delights of the eyes, (the real bliss that gives most satisfaction) are kept hidden for them as a reward for their good deeds.”¹

Through a famous tradition God says:

“I have prepared for my virtuous servants, blisses that not any eye has ever seen, no ear has ever heard and no heart has ever comprehended.”

As a matter of fact, in this world we are similar to a foetus in the mother's womb! If the the foetus could have a mind and wisdom he could certainly know nothing of whatever is outside the womb, such as the sun, the bright moon, the beautiful flowers and the roaring seawaves. So is this world to the hereafter. It is compareable with the womb in relation to the next. Please note carefully

¹ The Holy Quran, Surah 32, Verse 17.

38. Resurrection and the Record of Our Deeds

We believe that in doomsday, the record book of whatever we have done, will be given to us. The record of those who are sanctified will be given. To their right hand, and that of the wrongdoers shall be given to their left. By reading the book of their deeds the virtuous will be happy and the evildoers anxious.

“He who is given his record in his right hand will say: ‘Take mine and read it! I knew that I would come to my account.’ And he will be in a blissful life, in a lofty garden with clusters of fruit within his reach.

We shall say to him: ‘Eat and drink to your happiness.’ Here is your reward for what you did in days gone by.’ And as for him whose book is given to his left hand, will say: ‘Ah! Would that my record had not been given to me! Would that I knew nothing of my account. Would that death had made an end of me. “My wealth has availed me nothing, and I am bereft of all my power.”¹

As for the book; how it is written or read, no one knows enough, but it exists, no one can deny. The particularities of that day is such that we cannot know it in detail, but generally we know what is going to happen.

¹ The Holy Quran, Surah 69, Verse 19-25.

39. The witnesses in the Final Judgement

We believe that in the final judgement, besides God who is controlling all the judgements, there are other witnesses too; such as the hands and feet; the skin and even the ground upon which we live. All of these will testify as to what we have done before!

“That Day, We should set a seal on their mouths, (shut them up) and their hands will speak to Us, and their feet shall bear witness to all that they did.”¹

“When they reach it, their ears and their skins will testify to their misdeeds! ‘Why did you speak against us?’ They will say to their skins? And their skins will reply: ‘Allah, who gives speech to all, has made us to speak.’”²

“When the Earth is shaken to her utmost convulsion and man asks: ‘What may this mean?’ On that Day will she declare her reports, because your Lord has inspired her to do so.”³

40. The Passage Way, (Bridge) and The Scale to Weigh Deeds.

We believe that in the Doomsday, the Passageway (Serat) and the scale for weighing our deeds do exist. By the Passageway, a

¹ The Holy Quran, Surah 36, Verse 65.

² The Holy Quran, Surah 41, Verse 20.

³ The Holy Quran, Surah 99, Verse 4-5.

bridge is meant, which is laid over the Hell, and every one must pass over that bridge to reach Paradise! Yes! The bridge or passage way that may lead to Paradise, hangs over the Fire.

“There is not one of you who shall not pass through the confines of the Hell! Such is the absolute decree of your Lord. We will deliver those who fear Us, but the wrongdoers shall be left to endure its torments on their knees.”¹

Passing through that hard passage-way, depends on what man had done before. We read a famous tradition thus: *“Some people will pass the bridge as quick as a lightning! Some pass it over as, fast as a speedy horse, others like the pedestrains. A group will go on, leaning on their hands and feet, and some are hanged by their hands, trying to pass over the blaze of Hell. So the Hell catches some and leaves some to go to the gardens of bliss; as for the Scale, it is a means by which the human deeds are measured and weighed so as to specify their values.”*

“We shall set up the scales of justice on the day of judgement, and not a soul will be dealt with unjustly in the least. And if there be the weight of a mustard seed, We will bring it to account; and enough are We as the accountant.”²

“Then he whose scales (of good deeds) are heavy, shall dwell in bliss, but he whose balances

¹ The Holy Quran, Surah 19, Verse 71-72.

² The Holy Quran, Surah 21, Verse 47.

(of good deeds) are light, the Abyss shall be his home.”¹

We believe that salvation in the next life depends only on one's deeds and acts and not on his fancies and thoughts. There; No one can be redeemed unless by piety and good deeds, and the Grace of God.

“Every soul will be held in pledge for its deeds.”²

This is a brief description about the scale, the detail of which we know not, because the world to come is far above the lower world within which we are imprisoned

41. Intercession in Doomsday

We believe that in doomsday the prophets and the innocent saints might intercede on behalf of some sinners with God, and plea for their forgiveness. We should not forget that such intercession is only permitted for those who have not entirely cut off their relation with God, and His Apostles. Therefore the intercession is not done unconditionally.

“He knows what is before them and what is after them, and they (i.e. the Apostles) offer no intercession except for those who are conformed, to the will of God, and they (all) stand in awe and

¹ The Holy Quran, Surah 101, Verse 6-9.

² The Holy Quran, Surah 74, Verse 38.

reverence of God's Glory."¹

As we have already mentioned, intercession is a way to train man, a means of preventing him to drown in the sea of sins, while it may teach him to repent and return to his Merciful Lord from evil.

Certainly the highest rank of intercession belongs to the Apostles, and then it lowers to the saints, to the learned, the martyrs, and true believers to some relative extents.

In a tradition narrated by Imam Sadiq we have: "There are none among the first and the last, which are not in need of Mohammad's intercession in doomsday. And also in another tradition we have:

"There are five intercessors in Doomsday:

1. Quran
2. Observation of bonds of kinship.
3. Trusteeship
4. Your Prophet (Mohammad).
5. Your Prophet's Nearest Kins."²

We have also received another tradition from Imam Sadiq:

"In the resurrection day God raises the Ascetic worshipper and the learned believer to life. He will say to the ascetic worshipper: 'Go and live in My Paradise.' But He will say to the learned: 'Stay

¹ The Holy Quran, Surah 21, Verse 28.

² Behaarul Anwaar, vol. 8, p. 42.

here, and intercede on behalf of the people.'

This tradition contains a minutely fine point about the philosophy of Intercession.

42. The World of the Dead (Barzakh)

We believe that between death and resurrectoin, there is a third world, called Barzakh, in which the souls of all the human beings who die will live there untill they are raised again:¹

“When death comes they say: “My Lord! Turn me back to life in order that I may do the good works which I have neglected.’ No! By no means! (Is the answer to their request) this is what they ask, but over them is the Barzakh.” (A world in which people shall live ofter death and before judgement.)²

We know not much about this world which is in between the raise and death and is called Barzakh, but we know that therein the sanctified souls, like the martyrs and the pious live a blissful life:

“Do not think of those who are slain for the sake of God, as deads. No! They are alive, and have their sustenance in the presence of their Lord.

They rejoice for what Allah gives them out of His Bounty; and with regard to those left behind, (The

¹ Kanzul Ummaal, vol. 14, p. 390.

² The Holy Quran, Surah 23, Verse 94-100.

Believers who are not died yet) who have not yet joined them, the martyrs give glad tiding, not to fear, nor have they any cause to grieve.

They give good news of the Bounty of Allah, and that God will not leave the rewards of the faithful to be lost.”¹

On the other hand the souls of the oppressors and the rebels and their followers and evildoers are all under torture in their life in Barzakh.

“They are brought (i.e. The Pharaoh’s Followers) in fornt the fire morning, and evening, and when they are raised for the Final Judgement, the companion of Pharaoh are cast into the severest penalty.”²

A third group with less guilt is neither among the first group nor among the second ones. In the world after death they are some how like a sleeper who sleeps by death and awakes by resurrection.

“When the hour of doom overtakes them, the wrong doers will swear that they tarried not in (Barzakh) but an hour, and thus they are ever deceived.

But those who are endued with knowlege and faith will say: ‘You have stayed till the day of

¹ The Holy Quran, Surah 3, Verse 169.

² The Holy Quran, Surah 40, Verse 46.

resurrection, as was decreed by Allah, and this is the day of resurrection yet you did not know it.”¹

In an Islamic tradition it is narrated by the prophet who said: *“The grave is either a Garden of Bliss of the Paradise: or on Abyss of the Hell.”²*

43. The Corporeal and Incorporeal Rewards

We believe that the rewards in Here after are corporeal as well as incorporeal; (i.e. Spiritual) because the resurrection is Spiritual as well as bodily.

Whatever is written in the Holy Quran about the fruitful Gardens in paradise with streams flowing beneath its trees³ with perpetual foods and shades,⁴ and the beautiful clean wives there in, with whom they marry,⁵ and also about the penalty and punishments in hell, and that burning fire, are all evidences that the rewards there are corporeal.

And more important are the Spiritual rewards that are promised the faithful believer, such as being near to God, and seeing the manifestations of God’s Glory and Beauty. These are among the pleasures that no eyes has seen and no tongue can describe.

Some of the verses in the material bounties and Graces of God in

¹ The Holy Quran, Surah 30, Verse 56.

² Sahih Tirmizi, vol. 4, Chap. 26; Behaarul Anwaar, vol. 6, p. 214-218.

³ The Holy Quran, Surah 9, Verse 89.

⁴ The Holy Quran, Surah 13, Verse 35.

⁵ The Holy Quran, Surah 3, Verse 15.

the Paradise end with phrases like: The Pleasure of Allah:

“But the greatest of all the blisses, is the Pleasure of God which is the supreme felcity.”¹

There is not an enjoyment higher for a man to see that he is accepted by his Lord, and God is pleased with him!

A tradition is narrated by Imam Zainul Aabedin (a.s.) saying: *“God will say to those in Paredise: “My love and pleasure for you is far above the bounties with which you live in felcity.”²*

What a pleasure can be higher for a man who is addressed by his Lord that:

“O YOU Serene Soull Return to your Lord! joyful and pleasing in his sight. Enter My Paradise and join My Servants.”³

¹ The Holy Quran, Surah 9, Verse 72.

² Tafseer-e-Ayyaashi and Tafseer al-Mizan, Surah 9, Verse 72.

³ The Holy Quran, Surah 89, Verse 27-30.

Chapter Five

Imamate

44. There is always an Imam

We believe that as God has decreed to send His apostles with Divine Guidances, so also for any age or time God Has appointed an Imam to look after the people leading them to the righteous path, and to guard the divine Law against any deviation. Imam has to know clearly, the necessities of the ages, and lead the people to the true path of God. He invites and teaches the people to obey the prophets and to follow the Law. If not so, man will fail to obtain the goal for which he is created, i.e. prosperity and perfection. Then the LAW will be abandoned, and people have to wander!

This is why we believe that after our prophet, in any age or time there has always been, and there will be, an Imam to teach and to lead.¹

“O you who believe, fear Allah and be with those who are truthful.”²

¹ It primarily means: ‘He Who is Foremost’ hence a religious leader, a Model, a Pattern or one who leads the congregational prayer (the translator).

² The Holy Quran, Surah 9, Verse 119.

This verse of Quran does not point a certain time or a distinct age. It rather unconditionally orders the people to be the followers of the truthful Imam.

All the famous commentators have taken the word: Truthful to mean an innocent Imam who is free of guilt and sin

45. The Reality of Imamate

We believe that Imamate is not only the apparent rulership or leadership of a caliph, but rather a high spiritual or religious position. Besides ruling and governing the Islamic society, an Imam has the overall leadership of this mortal life of people as well as that of Hereafter. He guides the Soul and Mind of people, and guards against any deviation to occur in the Law; meanwhile he drives at the targets assigned by the prophet.

This is the same high rank that God gave to Abraham after passing the stages of prophethood and the steps of apostleship and many other exams.

When Abraham asked his Lord to assign the position of Imamate to some of his near kins, he was answered that this title or position will not be given to the oppressors or sinner.

“And remember when Abraham was tried by his Lord with certain commandments. Which he fulfilled God said to him: ‘I will make you an Imam to the people.’ He said: ‘What about making Imams out of my offspring?’ God answered: ‘No! My covenant is not within the reach of the

oppressors.”¹

It is evident that such a high moral and religious position cannot be abridged or lowered to the apparent rulership or leadership, or else the verse will not hand over a reasonable meaning or sense.

We believe that all the Archprophets had the dignity and grade of Imamate through their prophethood. This is because whatever they decreed by their prophethood they put it to work as an Imam. So was the great prophet of Islam, when at the beginig of his missioin he conveyd the messages of God to His servants, and meanwhile he carried on his leadership teaching people and leading them to the path of truth.

We believe that after the prophet Mohammad, his mission was continued by the innocent Imams who succeeded him from among his nearest kins and their offspring.

By the definitions given above, to reach the high rank of an Imam, very difficult and heavy conditions are to be observed, such as piety to the level of innocence, having the highest level of knowledge of religion and the Law, and also full acquaintance with the human needs in any age or time.

46. Imam must be Innocent

We believe that an Imam should be free of guilt or sin. As a mater of fact one who is not innocent, can not be trusted to teach the realities of the Law and the tenets of a divine Religion. It is for his innocence that we hold an Imam's word or deed as a religious

¹ The Holy Quran, Surah 2, Verse 124.

proof.

47. Imam is the Guardian of the Law

We believe that an Imam has to know all about the roots and branches, and the commandments of Islam. He has to know the full meanings and the Exegesis of Quran, and that he takes his knowledge from the prophet or the previous Imam; and it is such a knowledge which is trustworthy among our people (The Shiite).

48. Imam must be appointed Openly and Clearly by the Prophet

We believe that Imam who is the successor of the prophet must be clearly and openly appointed by the Messenger of God. Imam's appointment also is like that of the prophet and has to be decided by God Himself.

This is because the distinction of piety at the level of innocence, and such that high level of knowledge needed to make some one an Imam, is at the power of God and His Apostle, and no one else. We therefore know not our Imams to be elected by the vote or choice of people.

50. The Shiite Imams are appointed by the Prophet himself

We believe that the prophet of Islam appointed all the twelve Imams as his successor's one after the other.

In Sahih Muslim, (A famous Sunni reference book) we read:

“In a place between Mecca and Medina which is named Khumm Ghadeer, the prophet made a speech for thousands of Muslim, through which he said:

“I am near to leave you for good. I am leaving two heavy things among you after me: Quran is the first one in which you may find light and guidance; and my nearest kins are the second. I advice you all not to forget God in relation to my Kins. not to forget God in relation to to My Kins.”

The same tradition is also written in Sahih Tirmizi, (another famous Sunni reference book). The prophet added then: “If you grasp the two heavy things that I leave among you; you will never go astray.”

The above mentioned incident is brought and found in so many famous Islamic books such as:

1. Sahih Muslim, vol. 2. p. 1873.
2. Sahih Tirmizi, vol. 5, p. 662.
3. Sunan Darami, vol. 2, p. 432.
4. Khasaes Nesaaee, p. 20.
5. Musnad-e-Ahmad, vol. 5, p. 182.

Therefore, No Muslim can deny this tradition which is related by successive witnesses and important writers.

We rely also on another famous tradition which is narrated in the Sahih Muslim and Sahih Tirmizi, Sahih Abu Dawood and other famous books that our prophet has said:

“Islam will stand up to the resurrection day and until twelve

Imams all of whom are from Ghoreish; rule over you as my successors."

We believe that there is no acceptable commentaries for such traditions as mentioned above except that belief which is found among our sect; the Shiite.

51. Imam Ali's Designation by the Prophet

We believe that the prophet, in several occasions has introduced and designated Imam Ali as his successor by the decree of God, an instance of which was in the Ghadeer Khumm somewhere near Jo'faa.

When the prophet was returning from his last pilgrimage (Hajj) he made a speech for a great gathering of his companions and followers, saying:

"Do I not have priority over your souls?" "Yes, of course". They all answered. *"Then all of you know that,"* continued the prophet. *"The Master of whomsoever I am, Ali shall be his master."*¹

Here we do not intend to go deep through reasoning to prove our ideas; we also do not intend to insist upon our assertion. We may only add here that such an important tradition is not something to be ignored easily, or changing what it means, as by taking the Master = Mawla to mean a friend particularly when we see that the prophet has put so much stress and emphasis upon the word.

¹ This tradition is narrated by more than 110 companions of the prophet and by 84 men from their second generation, and it is written in 360 famous Islamic books.

so as to make it known to all!.

Is this not the same case that; Ibne Aseer has brought in his important history book saying:

“At the beginning of his prophetic mission, the prophet was ordered by God¹ to admonish his nearest kindred. He invited some forty men of them to a dinner, and by a miracle, he fed all of them from a single portion of food! He then made a speech and finally said to them: ‘which of you is willing to give me a truthful hand in this Divine Mission of mine, and become my brother and successor among all?’”²

No one answered him there, except Imam Ali, who said: I will be your companion and minister: and the prophet pointed at Imam Ali and said: He is my brother and my successor among you. Thus we see the prophet to designate his Vicegerent and Imam, from the beginning of his mission.

The same case also happened at the end of his mission when the prophet was at his death bed. He asked those who were round him to get him a pen and paper to write an order which would prevent them from going astray. One of them rejected and refused to provide pen and paper and even accused the prophet of uttering delirious speech!

To repeat again, we hereby only declare our belief in brief and a little reasoning.³

¹ The Holy Quran, Surah 26, Verse 214.

² Kaamil-e-Ibn-e-Asir, vol. 2, p. 63.

³ Sahih Bukhari, part 5, p. 11 and Sahih Muslim, vol. 3, p. 125.

52. Each Imam Emphasizes his Successor

We believe that each one of the twelve Imams are introduced and emphasized by the previous ones. The first of them was Imam Ali the son of Abutalib, who was succeeded by Imam Hassan his first son, and Imam Husain the Master of the Martyrs his second son. The third Imam was Ali the son of Imam Husain then it came to his son Mohammad Al-Baqer. He appointed his son Ja'far, who was succeeded by Moosa. Then his son Ali Ibn Moosa al-Reza. The ninth of them was Mohammad al-Taqi then his son Ali al-Naqi.

After him was his son Imam Hasan Askari who was the father of al-Mahdi the twelfth and the last of all whom we believe to be already living.

The idea of a saviour who has to come to fill the world with justice, when it has been full of oppressions is accepted almost by all the Muslims of different sects, and many of the Sunni scholars and men of knowledge have cited that in their books.

A few years ago, in answer to a question about the existence of al-Mahdi, the Islamic World Relations Society, issued a pamphlet to emphasize that of a surety he will come, and in that pamphlet many evidences and documents were presented to prove that. Many of the Muslims believe that Almahdi will be born in future, but the Shiites believe that he has already been born, and so far he has lived a long life, and by the decree of God, he shall appear one day to fill the world with justice.

53. None of the Prophet's Companion could excel Imam Ali

We believe that none of the prophet's companions did, or could excel Imam Ali in any respect; and that Imam was at the highest religious position other than that of the prophets.

Of course we know it unlawful to mispresent the Imam by overstating him and by exaggerations. Those who prove for him the position of diety or something like that, are all heretics in our sight, as are those who undervalue him, and we are absolutely disgusted with their belief, although they might call themselves the Shiite of Imam Ali and mingle their names with ours.

The leading Shiites and the orthodox have always rejected the two groups who overvalue or undervalue the Imam, and have called them, and taken them as heretics.

54. The Prophet's Companions at the court of Wisdom and History

We believe that there were many great men of devotion and chastity among the companious of the prophet; but all of them were not so, because the Holy Quran declares many among them as being kypocrites!¹

There were also men who broke their allegiance with the Vicegerent of God, after the prophet, and made wars and shed the blood of thousands of Muslims upon the soil.

¹ The Verses in: Sq Surah 29 and Surah 63 which is called 'The Hypocrites'.

Muslims just because they have been with the prophet or they carry the title of 'COMPANION' for themselves?

In other word, how can we judge that both of the two parties who made the battles of seffain and jamal were rightful and, on the righteous path? How can both of the two groups of combatants be honest and truthful?

Some bring forth the foot of religious researches and self exegeis on the ground by saying that: 'Surely one of the two parties was wrong and oppressive, but as they were taking their decisions by their Exegesis, both parties were on righteousness in the sight of God! This, we cannot accept easily.

How could one with his own exegesis and self comprehensions break his allegiance and loyalty to the Vicegerent of God, who is entitled to obedience, and create such fearful wars between Muslims, grouping them and shedding streams of their blood. With the justification that his exegesis and self researches have decreed him to do so!? What else then can not be justified by such prsonal comprehensions and self commentaries?

Let us be more frank, that every one, even the nearest companions of the prophet are held in pledge of their deeds and are responsible for what they have done and have to answer for it:

“The most honoured of you in Allah’s sight, is he who is the most virtuous (chaste) of you.”¹

The above holy verse is true for all even for the nearest

¹ The Holy Quran, Surah 49, Verse 13.

companions of the prophet.

We therefore have to judge them by their deeds, and we should have a reasonable definition for them all. Those who were truthful at the presence of the Apostle, at his absence too, did their best to guard the religion and to observe his commandments. They remained faithful to their covenant and respected their promises.

On the other hand, those among his companions who were hypocrites and vexed him did the same after him.

Whatever they did, was against Islam and Muslims.

“You shall find no believer in Allah and the last judgement to love those who oppose Allah and His Apostle, even though they are their father, their sons, their brothers, or their nearest kindred. Allah has inscribed the faith in their hearts and Has strengthened them with a spirit of His, God will admit them to the gardens of bliss, beneath which streams flow, wherein they shall live for ever. They are the party of Allah, and Allah’s party shall achieve felicity.”¹

We believe that those who harmed the prophet in his presence or absence do not worth an admire.

Of course we must not forget that some of the companions of the prophet showed the utmost truthfulness and sincerity with the greatest self sacrifices and have been admired by God Himself and so were a group who followed them later:

¹ The Holy Quran, Surah 58, Verse 22.

“The vanguard of Islam; the first of those who forsook their homes, and of those who gave them aid; and also those who followed them in good deeds: Well pleased is Allah with them and they with Allah. For them is prepared gardens of bliss, under which streams flow. They dwell therein for ever. That’s the Supreme Felicity.”¹

This was our belief in brief about the companions of our prophet.

55. Imam takes his Knowledge from the Prophet

According to the order of our prophet: ‘To observe Quran and His Nearest Kins’: and also to the innocence of the Imams, our jurisprudence of divine Law, is also based upon the words, deeds and consents; (doing something in front of them without having their objection) of the innocent Imams. The three factors, i.e. words, deeds, and consent of our Imams are accepted proofs for us. We have to note also that whatever an Imama says; it is a narration of the prophet through his fathers. This is to say what ever an Imam says it has been said by the prophet.

Imam Baqer (a.s.) told one of his students named Jaabir: *“That which we convey to you is what we have taken out of a treasure that belongs to our prophet Mohammad.”²*

Through another tradition from Imam Ja’far Sadiq we read: *“Some one asked him a question and the Imam answered him.*

¹ The Holy Quran, Surah 9, Verse 100.

² Jaameul Hadees, vol. 1, p. 18.

The man began to dispute about the answer. Imam told him: 'The answer I gave you was that of the prophet and you have no right to dispute.'

Another remarkable point to note is about the important books on collected traditions such as; Kaafi, Tehzib, Istebaar and Man Laa Yahzoruhul Faqeeh, that we have and we use. Although these books are much trusted in our sight, but still it doesn't mean to us that whatever is written in them is true and acceptable by us.

Besides the above mentioned tradition books we also have the books of who is who About personalities, (Al-Rejal = The Men) Through such books we investigate about the personalities of the narrators of the tradition and also about their chains of documents and references so as to make sure if a tradition is true and correct. Therefore, however important and trustworthy a book might be, to accept a tradition from it has to convince us that it reads and is compatible with our standard, or else we shall reject it.

Some Islamic sects have their own collection of traditions (Hadis) which they know them to be correct. (Sahih) The authors have named their book, The Correct = Sahih and some men of importance might have admitted that these are correct, but in our sight, that tradition is correct which is reasonably proved to have been said by the prophet.

59. Wisdom servers as a Reference in our Religious Jurisprudence

Following what we mentioned above, one of the principle references in Islam is wisdom's reasoning. The wisdom comprehends something definitely and then judges. For instance; if we find no reason or proof in the book or in the prophet's methodical way, (Sunnat) to show us that Oppression, Betrayal, Lying and committing Murder, are too bad and unlawful deeds, we would certainly reject them by the reasoning of our wisdom, and we make sure that God never likes us to do such things. This is why we conclude that the wisdom too, is a Divine Base of our religious judgements.

The Holy Quran is full of verses showing the importance of the wisdom as a base or reference for the judgements in religious researches:

“In the creation of the heavens, and the earth, and the alternation of day and night, there are indeed SIGNS for men of wisdom and understanding.”¹

Some reveal the aim of sending the scriptures to improve the power of wisdom and understanding of Man:

“See how we have explained our signs variously so that they may understand.”²

“We have sent it down as an Arabic Quran, in

¹ The Holy Quran, Surah 3, Verse 190.

² The Holy Quran, Surah 6, Verse 65.

order that you may use your wisdom.”¹

Some of the verses urge people to use their minds so as to distinguish good of bad.

“..... Say can a blind be held equal to one who can see? Why don't you then think?”²

And the worst of the moving creatures in the sight of God are those who do not use their common sense so as to understand:

“.....For the worst of beasts in the sight of God, are those who are deaf and dumb, not using their wisdom to under stand!”³

So how can we ignore the importance of the wisdom, understanding, and thinking in Islam?

60. More about God's Justice

As we have already mentioned **we believe** that God is Just and He never oppresses; because cruel acts are indecent and unbecoming to Him:

“.....And thy Lord will treat no one with injustice.”⁴

If some people are punished in this world or in the Hereafters, it is due to their own deeds:

¹ The Holy Quran, Surah 12, Verse 2.

² The Holy Quran, Surah 6, Verse 50.

³ The Holy Quran, Surah 8, Verse 22.

⁴ The Holy Quran, Surah 18, Verse 49.

“It is not God who oppresses them, but they wrong their own soul.”¹

Not only Man, but rather no creature in the world is ever oppressed by God:

“Allah wants no injustice to any of His creatures.”²

All these verses are some how a guidance towards making use of our wisdom.

Rejection of what you cannot do

We believe that God will never oblige a duty to any one who cannot do it:

“Allah will not charge a soul with a duty that cannot be fulfilled by him.”³

61. The Philosophy of the Painful Accidents

We believe that the painful accidents that sometimes occur, such as the earthquakes, calamities, and misfortunes, might be that of God's punishment, as it was with the case of the people of lot:

“When our decree was issued, we turned (their cities) upside down, and rained down on them brimstones, hard as baked clay, spread layer on

¹ The Holy Quran, Surah 9, Verse 70.

² The Holy Quran, Surah 3, Verse 108.

³ The Holy Quran, Surah 2, Verse 286.

layer.”¹

And about the ungrateful and rebellious people of Saba, God says:

“But they turned away (from their Lord) and we sent against them the flood from the Dams.”²

Some other painful incidents are to admonish people and to teach them lessons:

“Mischief has appeared on land and sea by what the hands of man have earned, that Allah may give them a taste of some of their deeds, in order that they may return back from evil.”³

Other pains are what our hands make it and are due to our ignorance and carelessness:

“Whatever good, (O Man) happens to you is from Allah: but whatever evil happens to you; is from yourself.”⁴

62. The Existence is Ruled by the Best of Orders

We believe that the created world or the world of creation is the scenery on which the bests of orders act. In other word, the existing order that controls the world is the best one that can

¹ The Holy Quran, Surah 11, Verse 82.

² The Holy Quran, Surah 34, Verse 16.

³ The Holy Quran, Surah 30, Verse 41.

⁴ The Holy Quran, Surah 4, Verse 79.

possibly exist. Here, every thing has an account of its own. There is nothing in contrast to justice and goodness; and if bad is seen, it belong to people, or the creatures.

We repeat again that God's justice is one of the most important bases of Islamic insight, without which the tenets such as the Monotheism, Prophethood and Doomsday will be endangered.

We have a tradition that Imam Sadiq (a.s.) has emphasized on Monotheism and God's justice as the main principles of the religion and then he adds:

*"Whatever is becoming and fit for you, is not allowable to God. Justice is that you do not relate something to God, which doing it puts a blame upon you."*¹

63. The Four Sources of our Religious Jurisprudence

Our religious jurisprudence and researches are based on four sources:

1. Quran, the Book of Allah is the Main Source and the principle document of all the Islamic commandments.
2. The prophet's Methodical way, the so called Sunnat, and also that of the Innocent Imams.
3. Agreeing in opinion or determination, formed by Unanimity of all the jurisprudents, and the learned, supposing to be Competent to Imam's views.

¹ Behaarul Anwaar, vol. 5, p. 11.

4. It is the Wisdom, by which absolute reasons of the wisdom we intend, and not conjectures and surmises.

When the teacher of LAW believes on some thing to be done which is not found in the scripture or Sunnat, he cannot propose his ideas as a divine decree. So also grasps to analogies and conjectures in relation to religious laws is not accepted by us.

But in cases where a man is quite sure of some thing, as we are all sure that theft, lying, betrayal and offence are bad and evil; here we can accept that,. What is lawful by wisdom is also lawful by religion scriptures and tradition, in all fields; such as economical, social, political, ethical and other matters. That makes us free of want to go here and there and to do this way and that way by our fancies and conjectures, forming an opinion without good means of knowledge or sufficient evidence.

As for some newly appeared problems we can also find general commandments in the book and Sunnat, by which we need not to use our imaginations.

64. The Doors of Research are always open

We believe that the doors of research are permanently open to all our religious problems and inquiries; and all the jurists and scholars may deduce their commandments out of the four above mentioned sources, so as to convey it to those who are weak in comprehension even though their newly extracted views be different to that of the previous ones.

We believe that those who are not expert in the religious

jurisprudence should refer to an alive expert who is also aware of the world affairs, and the problems of our age.

Those who know not should imitate those who know well. We do not admit primary imitation of those who are dead, and people have to imitate some religious experts who are alive.

65. There is no Vacancy for Law

We believe that in Islam there is no vacancy for law. That is to say: 'Until doomsday, all that might be needed, have been stated, sometimes especially and some times generally, therefore, an Islamic jurisprudent has no right to legislate. Their duty is to deduce and extract the necessary commandment from the aforementioned four sources and convey to the believers.

Does not Quran say through the last chapter that was revealed to the prophet (Surah Maaedah = Surah 5):

**“To day I have perfected your religion for you,
and completed my favour to you, and have
chosen for you, Islam, as your religion.”¹**

How can Islam be called perfect if it has no adequate and proper law to satisfy all ages and times?

Did not our prophet say, in his speech that was made in his last Pilgrimage of Farewell; that:

“I have enjoined all that might approach you to the Paradise, and I have forbidden you all the evils which might take you nearer to

¹ The Holy Quran, Surah 5, Verse 3.

the Hell.”¹

“Imam Ali left nothing unwritten, of the commandments dictated by the prophet even the mulct (blood money) for a small scratch.”

With all that, there is no room for imaginations and opinions with any sufficient evidence.

66. Precautions in Religious Matters (Dissemblance)

We believe that when a man lives among a group of fanatic, stubborn, and obstinate people; and if he reveals his ideas, he may fall in danger of losing his life; such a man has to hide his faith, not to lose his life in vain. In our religious jurisprudence to this sort of precaution the term ‘Taqayya’ has been given that can be translated to: (dissemblance).

We extract this commandment from two verses in Quran. One of them is about the believer in Pharaoh's court who was hiding his faith to Moses. Quran says:

“And a believer from among the Pharaoh’s people who was concealing his faith said, “Will you slay a man because he says” My Lord is Allah? When he has indeed come to you with clear signs.”²

Here, the phrase: ‘**Concealing his Faith**’ shows the believer’s dissemblance. Was it right for him to reveal his faith and get killed

¹ Usul-e-Kaafi, vol. 2, p. 74

² The Holy Quran, Surah 40, Verse 28.

for that, without doing anything useful?

So also some of the first believers in Islam, who lived under the cruel pressure of the heretics, were permitted to hide their belief and be cautious.

“The believers do not take for friends or helpers, in preference to the faithful. He who does this, has nothing to hope from Allah, except by way of precautions, so that you may guard yourselves from them.”¹

Therefore, precautions such as concealing the belief are permitted, when a believer is in danger of losing his life or property for the sake of his belief. In such cases one should not endanger his life and power in vain. This is why we read in traditions that: “Dissemblance” is shield of a believer.” That is to say: ‘Such precautions are the defensive weapons of the faithful.

The story of Ammar Yasir, a near companion of the prophet, who pretended to have renounced Islam, is of a wide fame among all groups of Muslims.

For a soldier, to hide arms and even himself in the battle fields is something customary, and similar to the religious dissemblance.

Such precautions are decreed by wisdom as well as by religion which is observed by all Muslims and has nothing to do with Shiite in particular. Strange enough that some have taken it as a Shiite instruction, using it as an objection to us, while it is a clear cut matter in Quran and Sunnat.

¹ The Holy Quran, Surah 3, Verse 28.

67. The Prohibited Dissemblance

We believe such suspicions arise by taking wrong information from our enemies, and what we explained above should be enough for sure. We of course deny not that there are incidents in which one should not hide his faith and opinion for any price, and dissemblance is prohibited there.

If the principles, Islam or Quran fall in danger those involved should not hide their faith and have to declare their views although they loose their life for it. An instance of this is what Imam Husain (a.s.) did against the Ommayids when he in an unequal battle lost his own life and that of his companions all, so as to save Islam.

68. The Islamic Worship

We believe in performance of all the worships that are decreed by Islam, such as our five daily prayers for maintaining the relations between Man & God, or the fasting of the month Ramazan which improves the faith and the piety.

Performance of the rites of pilgrimage (Hajj), once in the life for those who can afford it, is a must, and has to be done. Paying the fifth and the one fifth is an essential order and must be observed.

Although some partial and insignificant differences we do have with other Muslims in this field, yet it is of no importance, because the four main sects of the Sunnis have the same difference among themselves.

69. Collecting the Prayers

If we perform our noon prayer simultaneously with the evening prayers, or we do the sunset prayer and the night prayers together and at once, we believe it to be with the permission of our prophet.

In the famous book: Sahih Tirmizi, vol. 1, p. 354 it is written that the prophet himself was doing the same without being in danger, fear or rain! He used to do that because he didn't want hardship for his followers. Now that our social life, particularly in the plants and factories have turned to be complex, if some one has bound himself to perform his prayers in proper time and separately, he may not be able to perform some of them at all. So to make use of the remissions will make one more steadfast in his prayer and worship

70. The Prostration upon the Earth

We believe that in our prayer the act of prostration should be reclining with face on the earth in humble adoration, or on things that grow out of the earth such as wood or leaf of trees, or stones. We don't admit of prostrations upon a carpet or such. The soil is preferred for that purpose, and therefore to make that easy, we take some clean soil, form it in a small circle mould, and keep it with us for our prostration, and this is only because it is pure clean soil of the earth and nothing else.

Our reason for that is the prophet's word who said: The earth has

been turned to a clean Masjid for me.¹

We take Masjid here to mean prostration point, or place. One may say the Arabic word 'MASJID' also means a temple wherein Muslim worship. True; but the adjective "clean," helps to take the second meaning of the word, i.e. Besides that; many other traditions we have received from our Imams, by which we understand that, here, the soil is meant and not the house of public religious worship.

61. Visiting the Tombs of the Apostles and Imams (Pilgrimage)

We believe that pilgrimages for visiting the tombs of the Apostles and Imams, as well as the scholars and the martyrs, is a definite religious precept which has to be observed, although not a must.

In many books of the Sunni Scholars, same as those written by Shiites, many a tradition is narrated from the prophet that he has recommended the precept or pilgrimage. To collect all such traditions will make a voluminous book. Throughout the history of Islam, our great scholars, and all groups of Muslims have done that with much care, and books are written about the adventures of their pilgrimages.

It is evident that no one takes his visiting a tomb for worship, which belongs only to God. The purpose of visiting the tomb of a great man is to respect him and to pay regards and meanwhile

¹ Sahih Bukhari, vol. 1, p. 91; Sahih Nesaabee, part of Tayammum, Musnad Ahmad, vol. 1, p. 301.

seeking their intercession.

It is also narrated that even the prophet himself often went to visit the cemetery of Baqee and saluted the dead in their graves. Therefore no one should doubt the lawfulness of such pilgrimages in Islam.

72. The Philosophy of the Mourning Ceremonies

We believe that the mourning ceremonies, for the martyrs, specially the Martyrs of Karbala will serve to maintain the monument of such dear ones, and keep us aware of their self sacrifices for the sake of God and Islam.

In some occasions, particularly the first ten days of Moharram, the period in which Imam Husain (a.s.) and his faithful companions were cruelly martyred, we perform the mourning ceremonies. We explain their aims, and express our deep regards for them and by that infuse new blood in our veins.

In the year; H. 61, Yazid a sinful man and a stranger with Islam, succeeded the throne of Islamic caliphate.

When he asked Imam Husain (a.s.) to take the oath of allegiance, Imam refused to swear fealty. Yazid insisted and Imam rejected and left Mecca for Iraq. In Karbala, Imam and his seventy two companions and household were surrounded by a great many troops of Yazid. Imam and his companions defended their attacks and fought their enemies boldly to their last breathe. All the men, (Imam Husain (a.s.) and his companions) were martyred, and their women and children were taken captives. Soon after that the

blood of Imam boiled and stirred strange excitements among his contemporary Muslims. Groups revolted in turn, aiming at vengeance for the blood shed. These frequent revolutions gave an end to the nasty life of the Umayyad dynasty. All the revolting groups had but one slogan: "vengeance for Imam's bloodshed."

To day the rise and martyrdom of Imam Husain (a.s.) is a pattern and a program in our daily life to make us stand firmly against any oppression and cruelty.

Some of our slogans that were taken from Imam Husain (a.s.)'s bloody History like: "Far be abjections from us" or: "Life is faith and endeavour" have been of immense use in our past and present, urging us not to undergo any unjustified demand or oppressions.

To brief our word here, paying regards to the reminiscence of the great martyrs of Karbala, and else, will infuse new blood of valiance, bravery and self sacrifice into our veins and will teach us how to live an honourable and proud life, and this is why we try to revive the reminiscence of our martyrs by renewing the mourning ceremonies every year better than the past.

Strangers may not know what we do and what are we driving at, by doing that. They think it over as a mere historical incident that must have been forgotten and covered with the dust of age: but we do know its importance and effect in our past and present history.

It is written in all the famous Islamic histories that: "after the battle of Ohad the Prophet passed near a house from which the sounds of mourning and wailing for the martyrs were heard.

The prophet said: *"But no one mourns for Hamzah."* (The Master of Martyrs)

Saad Ibn Maaz who was a near companion of the prophet from the group of helpers, heard that and ordered their women to go and mourn and lament for Hamzah the faithful uncle of the prophet who was mutilated in the battle field of Ohad.

Evidently this lamentation was NOT some thing specialized to Hazrat Hamzah. It rather is a means of infusing new blood into the veins of Muslims.

Now it is Ashura, 10th Moharram 1425 H., 2004 A.D.

Great emotion and enthusiasm is seen throughout the Shiite world. Children, teenagers, young and adult, man and woman have all worn black suits and attended the mourning ceremonies of the Martyrs of Karbala. They are so strangely excited and have changed minds that if they be invited to fight the enemies of Islam, they all will take arm and rush to the battlefield and do not avoid any thing of self sacrifices. It is just as if the blood of those martyrs flow in their veins, and that Imam and his companions have been slain just now. They sing epic songs and poems full of slogans against colonization, and oppression and in favour of proud and exalted death over an abject life.

We hold this incident as a great moral capital that we have to observe it and keep it safe

73. The Temporary Marriage

We believe that the temporary marriage is lawful; and in our

religious jurisprudence, it is termed "Mut'a". From this motive marriage is of two kinds: The permanent one which has not a limited time: and the temporary marriage which is for a limited period, which the couple will agree on that.

In many respects both of the wed locks are the same.

As for the dower; the freedom of the female spouse from any impediments; and rules and regulations for the children; both of the two marriages are similar.

There are also some differences between the two wedlock such that the male spouse has not to pay the alimony, or that the couple do not inherit each other (of course their children do inherit their parents).

However we have taken this order out of the Holy Quran:

".... All women other than those mentioned here are lawful for you provided you seek them in marriage with your wealth in a modest conduct (chastity), and not by fornication.

Give them their dower for the enjoyment you have had with them, as your duty, but it shall be of no blame on you to make any agreement amongst yourselves; and Allah is All knowing All wise."¹

Many of the great commentators have explained that the above verse aims at the Temporary Marriage.

In Tabari's Commentary book it is written that this verse indicates

¹ The Holy Quran, Surah 4, Verse 24.

the temporary marriage and that many of the Prophets's companions have testified that.

In many famous tradition books such as Sahih Bukhari, Sahih Muslim and Musnad Ahmad, there are traditions about the temporary marriage declaring it a lawful religious act which used to be done in the life time of the prophet. There are also some narrations in these books that deny and reject it.

Some scholars believe that during the life time of the prophet it was done, but after the prophet it was forbidden by Omar the second Caliph.

In the famous book The Sunan of Baihaqi, vol. 7, p. 206 it is written that Omar the second caliph said:

“Two Mut’as’ were decreed by the prophet of God: Temporary marriage and Haj (special rites in pilgrimage) which I declare them both as unlawful!!”

So the Sunni scholars have different ideas about that; some admit and some reject, but the Shiite scholars take it to be lawful with unanimous approval.

We believe that if temporary marriage be not misused, it will give an adequate answer to many questions of the young generation of our time, who cannot afford a permanent wed lock, or those in long journeys either for economical or educational purposes.

Those who work against the temporary marriage are cleaning the road to fornication and obscene acts particularly in our time in which the age of marriage is up and lustful means are abundant.

Closing the door of lawful marriages means to open the doors of

fornication and evil sexual acts.

Let me repeat once again that we reject all sorts of misuse in this respect such as making a play toy out of it or turning a woman into a means for lusts and passions instead of a real wife. On the other hand, no one should leave a good and useful law unattended, because some may use it in a bad way

74. A Brief History of Shiite

We believe that the Shiite sect was founded in the life time of our prophet, and its name was taken out of His words and we have many clear reasons to prove that.

As many commentators of Quran believe the following verse refers to Imam Ali and his sectarians (Shiite).

**“Those who have faith and do righteous deeds
are the best of creatures.”¹**

Suyuti, the famous commentator has narrated in his Durrul Mansoor that Jabir Ibn Abdullah Ansari said:

“We were in presence of the prophet, when Imam Ali arrived there. As soon as the prophet saw him he said:

‘Upon Him, to Whose Hands lays my life, Ali and his Shiite (sectarians) will have salvation in Doomsday’.

Then the prophet; ‘added the narrator, ‘recited the above mentioned verse. After that, whenever Imam Ali came to a gathering of prophet, we used to say: ‘The best of God’s

¹ The Holy Quran, Surah 98, Verse 7.

creatures is come.”

The above tradition with a little difference is also narrated by: Ibn Abbas, Abubarzeh, Ibn Murdooyed and also Attiyeh Oofi. Therefore the name Shiite was given to the lovers and followers of Imam Ali by the prophet himself and not by the Safavies Dynasty as some with very low knowledge have said’.

We respect and esteem all the other Islamic sects, and stay in one line of prayer with them, and perform the rites of pilgrimage as they do, and cooperate with them in all common Islamic goals and fields. Yet as a Shiite we do have some particularities which were noted by our prophet; and this is why we have chosen this school.

Some of our enemies insist to connect Shiite, some how to Abdullah Ibn Saba, as the founder of the sect.

Ibn Saba is said to have been a Jew convert in the life of Imam Ali. This claim or suggestion seems very strange to us! If you study all the Shiite’s books you find in them no least interest to have been shown to the said man; and rather in contrast, all have declared him a misled heretic, and in some traditions we read that Imam Ali himself has condemned the man to death! After all Ibn Saba’s very existence is under question, and some of the scholars doubt if such a man did ever exist! Even if we don’t take him as a fictitious and imaginary man, he is of sure misled and astray in religion and far out of the path of truth

75. The Shiite's Geography

Important to say that IRAN has not always been a central group of the Shiite Sect. In the first century of Islam. they had different centers in Kufa, Yemen and even in Medina.

Contrary to the poisonous propagandas of the Umayyad and Bani Abbas dynasties; Shiite had several centres in Syria too, though not as extensive as that which was in Iraq.

In Egypt too, there has always been a big group of Shiite, and for a relatively long period, the Fatema Shiite ruled the country. At present big groups of Shiite live through out the Islamic world. A great many of them live eastern area of Saudi Arab with nice harmony and good relations with the other Islamic groups.

Islam's enemies have always agitated and tried to stir the good relations the groups have had, in order to turn their friendship and brotherhood into enmity and ill will, thus weakening both parties.

Now that man is wearied of; and eludes the material civilization, and finds Islam to have come on the carpet as a great international moral and spiritual power, our enemies do their best to destroy our unity and brotherhood, they create controversies and diversities of opinions in order to make the Muslims busy with each other.

Such a danger should have a sobering effect upon us all so as to make us cautious enough to frustrate our enemy's intentions and endeavours.

It is remarkable to note that the Shiite like the Sunnies are divided in different groups; but the main and majority consists of the sect

of Shiite who believe in 12 Imams.

Although not exact, the number of Shiite through out the world counts from two to three hundred millions, making a quarter of the whole lot of Muslims

76. The Legacy of the Prophet's Household

The followers of this school (Shiite) have so many traditions from the prophet which are conveyed through Imam Ali or other Imams. These have all been collected and classified, and make the main source of Shiite's religious jurisprudence. The most important books among the collections are four, and are known as Kutub-e-Arbaa (the four books). These are as follows:

1. Kaafi
2. Man Laa Yahzorohul Faqih
3. Tahzeeb
4. Istebaar

Not that, all the traditions found in these four books, or elsewhere are indisputably correct or acceptable.

Each tradition as we said it has a series of documents and narrators that are to be checked out and confirmed. If all the documents and narrators prove to be right and trustworthy, then the tradition may be considered true and accepted. Such investigations about the traditions are the task of religious experts and scholars. Therefore the Shiite's collected works in the field of tradition differs with that of the Sunnis. The way Bukhari and

other Sunni scholars such as Muslim took in their collected works differ from that of our authors. Their criterion of right and wrong is only the author's distinction. So to understand the belief of a Sunni, it is enough to get access to their important tradition books, called Sahih. Contrary to that, Shiite has collected all the traditions that they could; narrated by the Imams just to be investigated, judged, approved, and then be accepted for action. And that is to be done by learned and trusted authorities and religious specialists

77. The Two Important Books

Among the important sources of Shiite, there are two very important books: The first one is known as Nahjul Balagha, a collected work of Sharif Razi, a thousand years past, consisting of the speeches, the letters, and some quotations of Imam Ali.

The eloquence in the verses is so high, and the meanings so deep, that makes the work so strangely attractive to all sorts of minds! We wish not only the Muslims, but the non Muslims too, could be acquainted with this amazing book, in order to know what is to be known in the fields of Monotheism, Resurrection, Ethics, Social and Political affairs.

The second important book is called Sahife Sajjadiyyah A collection of the bests and the most beautiful verses on prayers having the deepest meaning. It may teach us how to pray to the Lord and to purify our soul by that prayer. The whole book is the collection of many fervent prayers in the form of hymns, and narrated by our fourth Imam, Ali Ibn Husain (a.s.), who is famed

as Sajjad (one who often prostrate).

Most of the Shiite traditions are narrated by the fifth and the sixth Imam, and these traditions we have received through Ali Ibn Moosa, al-Reza the eighth Imam of the Shiite.

Those three Imams were under less pressure of the dynasties of Umayyad and Abbasids, and had a better opportunity of teaching the doctrine of the prophet as they had received it through their fathers. So they succeeded to convey to people a great deal of the knowledge they had obtained. This is why the sect of SHIITE is known also as the Ja'fari Sect of Islam. Imam Ja'far Sadiq (a.s.) the sixth Imam, lived in a period of the history in which the Umayyad were getting weaker and weaker, and the Abbasids were gaining power. The Imam is said to have trained more than four thousands of students in his school.

Abu Hanifah, the famous Sunni religious leader and scholar who was contemporary to Imam Sadiq (a.s.) has said: "I haven't seen any one deeper in religious knowledge than Imam Sadiq (Ja'far Ibn Mohammad).¹

Malik Ibn Anas, another leading man has said:

"I used to go to Ja'far Ibn Muhammad for some times. I always found him in one of the three conditions: He was either in prayer, fasting or reciting Quran. 'I am of opinion, added Anas, 'that no one can excel him in knowledge or worship of God.'²

For brevity we leave aside the great many complements of the

¹ Tazkeratul Hufaz Zahabi, vol. 1. p. 166.

² Al Tahzeeb, vol. 2, p. 104.

Sunni's leading Men about Imam Sadiq (a.s.).

78. The Role of Shiite in Islamic Knowledge

We believe that Shiite has played a vital role in the Islamic knowledge, and some scholars are of opinion that Islamic knowledge is founded by Shiite. This idea can easily be proved by the so many important books that Shiite scholars have written, in various subjects; such as jurisprudence, commentaries on Quran, tenets, and commandments, all of which are references of our studies today. These books can be found in all the important libraries and book sellers through out the world.

One of the famous Shiite scholars has indexed the names of the books made in 26 big volumes. This book is named, Al-Zariyyah and the author's name is Sheikh Agha Buzurg Tehrani.

This book contains the names of the books that are written more than half a century past, and since then thousands of more books has been published which are not in the collection.

79.

We believe that honesty and truth are among the most important Islamic principles:

“Allah will say: ‘This is the day which the truthful will profit from their truth. They shall forever live in Gardens with streams flowing beneath. Allah is pleased with them and they with Allah that is the

greatest salvation.”¹

Some of the verses in Quran show that in Doomsday Men will get the reward for his honesty and truth.

“..... That Allah may reward man of truth for their truth and punish the hypocrites if he wills, or turn to them in Mercy for Allah is Forgiving, Merciful.”²

And as we have already mentioned, Muslims are ordered to be always with those who are innocent and truthful.

“O believers! Fear Allah and be with those who are truthful (in words and deeds).”³

The commandment is so important that God orders his prophet to pray God for that:

“Say: O Lord! Let me enter the Gate of truth and let my exit be from the gate of truth.”⁴

All the prophets have enjoined honesty and truthfulness. We read in a tradition: *“No prophet was ever sent by God unless he was ordered to be truthful and to give back the trusts to its owners.”⁵*

So did we, in this concise, our best, not to leave the least amount of truth, and we hope that we have done so with the speed of God

¹ The Holy Quran, Surah 5, Verse 122.

² The Holy Quran, Surah 33, Verse 24.

³ The Holy Quran, Surah 9, Verse 119.

⁴ The Holy Quran, Surah 17, Verse 80.

⁵ Behaarul Anwaar, vol. 68, p. 2

80. The Last Word

Whatever we wrote in this collection is a summary of the opinion and belief of the followers of our prophet's household; i.e. the Shiite Sect of Islam. This is without any change or deviation, confirmed by Quran and to a less extent by traditions.

We aimed to write the subjects in brief and this, we did. It may be concluded here that this work:

1. Is a trustworthy reference that clearly presents the Shiite belief and ideas? Here by all the other Muslims and non Muslims many have access to first hand information about the Shiite.
2. This work can be reasoning for God, to those who judge us with inadequate information, or take their information about us, from doubtful persons or our enemies; or from books of no importance.
3. To study this work will show the reader that the difference between Shiite and other Islamic sects is not that much to prevent us a peaceful living together, and having co-operations in important fields and affairs. Common aspects of our belief are many, our common enemies many too.
4. **We believe** that some mysterious hands are working hard to separate us, and to create disputes and hatred among Muslims, to kindle the fire of enmities!

These mysterious hands do not want, Islam to play his vital role after the smash of communism, and to fill the vacancies of

materialism.

Muslims should not leave their enemies unattended and to have success in their goals.

There now exists a good opportunity for us to present Islam to the world, as it really is.

5. **We believe** that if all the scholars and the leading men of all sects sit round a table to discuss the problems sincerely, with pure heart, and far from fanaticism, and obstinacy; they would of surety solve all the problems they have, and the differences would be reduced if not entirely erased.

Such a meeting was recently held in Zahedaaan. Shiite and Sunnis sat round a table. They had several sincere meeting and as a result gave an end to most of their differences. To end, I pray to our Lord and say:

“Our Lord! Forgive us and our brothers who embraced the faith before us, and leave not in our hearts any malice (hatred) towards the faithful. You are Compassionate and Merciful.”¹

¹ The Holy Quran, Surah 59, Verse 10.



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